VOLUME 27 No. 3 MARCH, 1921

THE Bible Champion

Established in 1889

Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator.

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FRANK J. BOYER, PUBLISHER, READING, PA.

Price $1.50 the Year Canada $1.65; Foreign $1.75 Single Copy, 15 Cents

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Formerly the American Bible League

An Organization formed to promote a true knowledge of the Bible and consequent faith in its Divine Authority.

William Phillips Hall, President — *Frank J. Boyer, Secretary-Treasurer*

FRANK J. BOYER, Managing Editor and Publisher, Reading, Pa.

Associate Editors: David James Burrell, D.D., LL.D., William H. Bates, D.D., Herbert W. Magoun, Ph.D., Luther T. Townsend, D.D., LL.D., G. Frederick Wright, D.D., LL.D.

Entered as Second-class matter, at the Postoffice, Reading, Pa., under act of March 3, 1897

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THE Bible League of North America, then called the American Bible League, was organized in the year of our Lord 1903 to effect "the promotion everywhere of a devout, constructive study of the Bible, as a whole and in its various books and parts, by the common sense and rational, or truly scientific, method, and with the aid of all the light that can be thrown upon it from all sources, and the meeting and counteracting of the errors now current concerning its truthfulness, integrity and authority."

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At the Second Convention of the League, held at Park Street Congregational Church, Boston, in 1904, the writer, among other things, said: "In the prosecution of its high purpose the League aims to avail itself of the coöperative assistance of the ablest and most highly accredited scholarship that the conservative school affords; and in its enterprise plans to give all sane and sound Biblical criticism its proper place.

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"We shall make no bid for the full acquiescence of a blind and unreasoning faith in the correctness of our conclusions, but rather, by the teachings of a scholarship of unchallenged ability, we shall endeavor to commend ourselves and our cause to the favorable judgment of all friends who acknowledge the supreme authority of our Lord Jesus Christ in all matters of faith and practice."

Although more than seventeen years have passed since the words just quoted were originally uttered, we have had no reason to change our mind, nor our position so declared.

Today, more than ever in the past, is the work of the Bible League called for, and it is cause for devout thanksgiving to our dear Lord that there still remain more than seven thousand who have not bowed the knee to the Baal of a false scholarship and a faith destroying criticism of the Word of God.

To that more than seven thousand we appeal to come up to the help of the Lord against the mighty forces of unbelieving and destructive scholarship, and to actively coöperate with our good brother, Frank J. Boyer, now General Secretary-Treasurer of the League, in his splendid work of carrying on the publication and distribution of the BIBLE CHAMPION throughout the land.

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 27 MARCH, 1921 No. 3

The Arena

Who Are the Rightful Proprietors of Palestine?

BY TITLE EXAMINER

WHEN General Allenby at the head of his victorious cohorts marched into Jerusalem December 19, 1917, a live question was made very lively. Have the waiting and weary, pious and patriotic Zionists at last come to their own?

Both Jews, Syrians, and Arabians are laying claim to rightful proprietorship of the Holy Land. To determine the validity of a title we must search the records in the archives.

Validity depends on several things: on a properly issued and recorded title: on conditions of proprietorship; on the length of tenure; on freedom from encumbrances; on the survival of the heirs. The Jew appeals on the ground of a recorded deed to Palestine.

THE JEWS' TITLE DEEDS.

God was the rightful original proprietor. "Now the Lord said unto Abram, Get thee out of thy country . . . unto a land that I will show thee; and I will make of thee a great nation . . . And the Lord appeared unto Abram, and said, Unto they seed will I give this land." (Gen. xii. 1, 2, 7). *This is the original deed.*

"And the Lord said unto Abram, after that Lot was separated from him, Lift up thine eyes and look . . . for all the land which thou seest, to thee will I give it, and to thy seed forever . . . Arise, walk through the land in the length of it and in the breadth of it, for I will give it unto thee" (Gen. xiii. 14, 15, 17). *This bestows an exclusive and perpetual right.*

"Thy seed shall be a sojourner in a land that is not theirs . . . but in the fourth generation they shall come hither again, for the iniquity of the Amorites is not yet full" (Gen. xv. 13, 16). This states the time of taking possession and disposes of any prior claim. On moral grounds the Amorite lost his title. *Therefore the Syrian has no claim on Palestine on the ground of descent from the Canaanites.*

"And when Abram was ninety years old and nine, the Lord appeared to Abram and said . . . I will establish my covenant between me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and to they seed after thee. And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God. . . . As for Ishmael . . . I will make him a great nation. But my covenant will I establish with Isaac" (Gen. xvii. 1, 7, 8, 20, 21). *This narrows the inheritance, excluding Ishmael and his Arabian (Moslem) descendants.*

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"And Abraham gave all that he had unto Isaac. But unto the sons of the concubines . . . Abraham gave gifts; and he sent them away from Isaac his son, while he yet lived, eastward, unto the east country" (Gen. xxv. 5, 6). *This excludes every one but Isaac and his heirs from the Canaan inheritance.*

"And Jacob said, Sell me this day thy birthright. And Esau said, Behold Jacob said, Swear to me this day, and he swear unto him; and he sold his birthright unto Jacob" (Gen. xxv. 31, 33). *This excludes the Edomites and narrows the claim to the Jacob heirs.*

"The Lord spake unto Joshua the son of Nun . . . saying: Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give them, even to the children of Israel" (Josh. i. 1). Joshua obeyed and took possession of Palestine in the name of the Lord, the story of which is told in detail in an article, "The Book of Joshua, An Introduction and an analysis," in the January 1921 number of the BIBLE CHAMPION. *The Jews, therefore, are the rightful heirs to Palestine by Deed from the God of all the earth. It is theirs.*

But the Jews are now out of possession of that which is rightfully theirs. The duty of mandatory England and the associate allied governments that have control of the Holy Land is, manifestly, to restore to the Jews what, by Divine authority, is their own. League of Nations, take notice!

Creation's Fourth Day

BY PROFESSOR H. W. MAGOUN, PH.D., CAMBRIDGE, MASSACHUSETTS.

Second paper of a series explaining why a world flood is a scientific necessity, if various geological and other problems are to be met.

THE fourth day in Genesis has always been a *crux*. Men could not see why Moses should place the sun and moon, creatively, in that day instead of in the first day when light was created. Not so many years ago, a college president, writing in the *Bibliotheca Sacra*, ventured to say this about Moses: "Had he appreciated the conditions of the nebular hypothesis, he would have introduced the heavenly bodies before vegetation, but in the absence of such knowledge, it was natural for him to bring the development of vegetation into direct connection with the upheaval of the land from water, and in this way came the order in verses 14-17 of heavenly bodies, then fishes and birds as coming from the sea, then land animals, and lastly man."

The answer to the first statement is extremely simple; for if President Morton had appreciated certain things, his whole attitude toward his problem, "The Cosmogony of Genesis and its Reconcilers," would have been different. Moses undoubtedly did not appreciate the nebular hypothesis, because there was no such thing in his day; but he did appreciate the actualities of the situation, and he accordingly placed the heavenly bodies where they properly belong in his cosmogony. Moreover, he placed them where they ought to be placed, if matters are regarded in a practical way; for man is the central object—because he is the intelligent one—in our universe, and things must accordingly be dealt with as they would appear to him when viewing them from an earthly standpoint. President Morton also said: "To what lengths will devotion to a theory carry a learned, honorable, and devout man!" His two articles serve admirably to show just what that statement means. Devotion to a theory—higher criticism—inspired them, apparently.

Learing is a desirable thing. But—it has its limitation and also its pitfalls. Language is finite. It is an imperfect instrument. It often fails to cover the ground. It may be misleading, because it so fails. It means one thing to one man and another to another man. It has content as well as form. Its content is the only thing that counts. What that content is, is the one vital point. What some one else puts into the words is of no consequence whatever. What their first user meant to convey to the minds of his hearers or his readers is the supreme consideration. And—what some one else may read into them later is wholly beside the mark.

An illustration will help make the point clear. Aristoxenus was the great

Greek authority on music. He wrote at a time when the subject was new and no technical vocabulary existed. That compelled him to use such words as he had at hand, taking those that approached most nearly to his meaning. His first difficulty was naturally musical pitch, or place in the musical scale. The obvious word was *topos,* which means "place." He took it. This word was the best if not the only solution available in the premises.

He did another thing. He begged his readers to try to grasp the idea he was trying to convey to their minds. And he did it more than once. Nevertheless, the scholars who prepared the Greek lexicon (Liddell and Scott's), instead of heeding his injunction, paid no attention to it whatever, so far as now appears; for they did not even recognize the peculiar sense which he put into *topos* but rather insisted upon its retaining its ordinary meaning, and, as a result, the lexicon actually defines *lichanoeidēs topos* as "the place in the lyre *where the forefinger was used.*" It means, in fact, a "pitch suitable for a second string" (the one played with the forefinger).

The idea behind the words—the thought that led to their use—is the thing to be sought. Most scholars forget that, if they have a theory to advocate, and a vast amount of useless, not to say foolish, dissertation on various Biblical and other topics can be explained by that fact. They put their own meaning into the words and then proceed merrily on their way. The conventional meaning is usually the one preferred—it can be most easily defended—and the difficulty of the author in finding suitable words for his idea counts for naught.

That is the situation in the second verse of Genesis. To take the words in their ordinary sense is to do what was done in the case just cited from Aristoxenus. Like him, Moses was struggling with an idea foreign to ordinary thought. He did the best that he could under the circumstances, and instead of wasting time perverting the words, it might be well for Hebrew scholars to furnish us with a better general description of chaos, *expressed in such Hebrew as the uneducated children of Israel would have easily understood,* if they are able to do so. What Moses means is plain enough, if the statement is let alone, and it tallies, as closely as any words then at his command could tally, with the scientific facts so far as they can now be determined.

Learning often hamstrings common-sense. It has done so here. The only way open to Moses was to use such expressions as would convey the general idea to the minds of untrained people with a mentality like that of a modern ten-year-old child. To such a mind clouds may be waters as well as ponds and rivers, and they would therefore get the thought better than modern Hebrew scholars seem to be able to with all their learning, or (would it not be nearer the truth to say?) because of their learning.

That this position regarding "waters" is sound, the entire passage goes to show, and the idea is typically oriental. The Rig-Veda settles that. The waters of the sky are a commonplace in the Rig-Veda, and, to the ancient Hindus, they were realities. Scholars need to cultivate the power to see things through other men's eyes. Wisdom is not limited to their studies or offices. And, above all, if they take a materialistic view of things, the ideas of the mystics are often an unknown world to them. Why not realize that fact? It is patent.

Much that passes for learning may be mere quibbling. On the fourth day God said: "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years: and let them be for lights in the firmament of the heaven to give light upon the earth: . . . And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: . . . And God set them in the firmament of the heaven to give light" etc. The whole description is general in character, as the use of "light" itself shows, and intended for mentalities like those of children. It was accordingly never meant for a technical statement in some modern scientific disquisition.

It must therefore be taken on the basis intended. No other basis is even sensible. What it meant to the people for whom it was written is all that any fair-minded critic can admit into the discussion. What he can make it mean is of no consequence. Revelation must fit the minds of those for whom it was

originally intended or it will be a dismal failure and therefore no revelation at all. Too many forget that factor in the problem. It is fundamental. What, then, could this mean to the ancient Hebrews?

That question can never be answered so long as the peculiarities of an ordinary Hebrew mentality are ignored. They are never thought of, to all appearance, in the consideration of any of these problems. And yet they are vital. The Hebrew thinks in curves, while the Anglo-Saxon thinks in straight lines. In fact, the Hebrew instinctively turns to curves in his thought and abhors the angles and straight lines of the English logical mind, unless trained to do otherwise. Exceptions only prove the rule.

That is why Moses throws in the parenthetical statement in the first part of verse 5, about day and night, which represent the ultimate result rather than an event of the first day, and it is why scholars cannot understand some other things. They find it hard to square the circle of Hebrew thought. That limitation belongs with them. It is not the fault of the Hebrews whom they misunderstand.

An Anglo-Saxon feels the need of exact dividing lines in the matter of temporal relations, though an ancient Hebrew did not. He was satisfied with a far looser and more elastic nomenclature in that domain of language than the Anglo-Saxon is, and, moreover, he did not seem to be conscious of any lack involved therein. Tense, to him, was a secondary matter. He understood what was meant. Why worry? That is a point to be remembered.

It will help to explain the nebulous character of Hebrew *yom,* "day," which does not mean a fixed period of exactly twenty-four hours, but a variable one, running either from sunset to sunset or else from sunrise to sunset, and which often lacks even those definite limits, especially in the prophets, where it frequently has reference to a period of time, just as it does in the familiar words, "the day of temptation in the wilderness" (Ps. xcv. 8). We make many a fine distinction, which to an ancient Hebrew would have seemed a good deal like nonsense. A practical application may not be amiss.

It is now perfectly evident that the sun did not have much to do in the affairs of this world, until the Carboniferous Age. Astronomy has made that matter plain. That age was the fourth day. When it arrived, the sun must have so far progressed that it was a luminous orb, such as it is at present; and it must also have so affected matters, on this planet, that climate began to manifest itself mildly in the different zones. That fact appears to be settled by the fossil remains still found. Moreover, the partial dissipation of the cloud-cap, as has been shown by no less an authority than Professor Lowell, the astronomer, was an element in the situation, and that was what made day and night, as we now know them, possible. The long twilight was ended. Real day began.

Remembering, then, the Hebrew carelessness about fine discriminations,—accuracy with us is a virtue so modern that it is extremely rare,—how can these facts be most tersely presented, while at the same time they are duly impressed, in all their importance, upon the mind of the reader or hearer? Can the statement, as it stands, be improved upon even in English? And what about Hebrew? Does it really make the slightest difference how long the sun was in preparation, if it was finally commissioned during the fourth day? Moreover, does it make any difference whatever how long God took to make the "two great lights" or what was involved in that making, if they were not in a stage where it could be said that God made them (had so far finished them that they would function properly), until the fourth day? Was it possible to say "God made the two great lights," especially in Hebrew, at any time before they were thus completed? And was it natural to say that "God set them in the firmament . . . to give light" before they began to function according to human experience?

To a modern mind the language may seem highly technical, but that matters little, because the modern mind has no place in the premises. A technical use of words is extremely rare—it is practically confined to such words as must by their very nature be technical, such as law terms—at the dawn of history, and that is the reason why scholars failed to understand Aristoxenus. They also failed to understand Aristides Quintilianus, who uses *leimma* and *prosthesis* in

that way to mean pauses equivalent to an eighth-rest and a quarter-rest respectively. No trace of the fact appears in the lexicon, although the terms are plainly defined.

A broader outlook is plainly in order in such matters. On that basis, Moses did not err in placing the sun, as a created object, in the fourth day. He merely did the common-sense thing to do under the circumstances. Quibbling is therefore out of place in dealing with the question. It befogs the issue and adds nothing to our understanding of the passage or the people or Moses himself. God made these "lights" and they began to function, as we know them, in the fourth day. That is what is meant, and it is correct.

For the moon this fact is not yet clear. It will now be discussed. Let it be said first, however, that if scholars are right in holding to the belief that the firmament, in those early days, was regarded as a solid mass—the Hebrew word actually means an "expanse"—supporting the upper waters and the heavenly bodies, it follows, as an inevitable conclusion, that Moses must either have allowed for a revolving firmament with variations in its movements or else for a rotation of the earth upon its axis, since a rising and a setting sun, moon, and multitude of stars must be provided for as an incident in the problem. Their learning has once more led them astray. They put too much into the word.

Care must be taken not to overdo such things; for the truth lies somewhere between the two extremes. The chances therefore are that, while Israel regarded the firmament as a real substance of some sort, no thought was ever given as to its quality, whether solid or otherwise. Our materialism blinds us to the mentality of mystics, such as they were, and we cannot understand them. The word firmament, as used here, shows that fact in the looseness of its application.

In the first part of the cosmogony it refers to the cloud region, the place deified by the Hindus as "Father Sky" (the vocative of this expressions, *dyaus pitar,* reappears in Latin as Jupiter), while in the account of the fourth day it is used of the heavens themselves, which the Hindus likewise deified as the "Enveloping-one," *Varuṇa.* The trouble arises from the translation; for the Hebrew, meaning "expanse," is broad enough to cover both. Ideas in those days were more nebulous than they are now, with our sharp discriminations and insistense on technicalities. We do not comprehend their point of view.

For that reason we often fail to understand their curious metaphors. Take the statement, "And *there* was evening and *there* was morning, day one," which is what the Hebrew really means in verse 5, and you have a metaphor so peculiar that Hebrew scholars refuse to state positively what it means. And yet, as a metaphor, it may easily signify that the first period had a gradual beginning and a gradual ending, which will certainly tally with the facts. Moreover, it will apply to all the other similar expressions in the rest of the account.

But if this conjectural meaning is correct, there is no difficulty, either scientific or linguistic, in the passage, and it need trouble us no further. If we only remember the poetic figures in the speech of our own Indians, it will then seem natural to express a gradual beginning and a gradual ending as an evening and a morning, since the Hebrew day began at sundown. Our matter-of-fact English often obscures the point or actually perverts it, when an attempt is made to translate an oriental metaphor into our idiom. It cannot be done.

Now, with reference to the moon, which is placed in the fourth day, let it be remembered that Sir George Darwin reached the conclusion—he was forced to do so by what he discovered—that the earth and the moon were once a single pear-shaped body revolving on a common axis, but also revolving about a common center of gravity. A highly complex motion was the result. Its effects may be in evidence still in the behavior of both, although other factors must also be allowed for in that connection.

How such bodies behave has been, as Mr. Darwin states, partly determined. At high velocities they are stable. They become unstable as their velocity decreases. They then elongate, the larger end tends to bulge outward, the connection grows smaller, an hour-glass effect follows, and the two finally part company, the elongated neck ultimately breaking apart as it becomes too small and too frail to stand the increasing strain. The description is easy of compre-

hension. Nevertheless, men forget it at once as applied to the earth and moon, and they err in doing so.

The earth still revolves on its axis, and that axis runs through the north and south poles. One or the other of them must therefore have been the place where the moon originally revolved on that axis. To suppose that it bulged out from the equator or left the Tuscarora Deep behind it, east of Japan, is to run counter to common sense as well as to scientific facts, ascertained with regard to such bodies. Moreover, the earth has not altered its axis—it would not do any such thing in parting from the moon—and the location of that axis settles the line upon which the moon had to be located.

Furthermore, in parting from the earth the moon would draw a vast mass of molten matter outward into space, and that matter would never settle back into the earth's interior. On the contrary, it would leave a huge continent, volcanic in origin and character, and that continent would be, for the most part, far above sea level, in all probability. No other outcome would be possible, so far as present knowledge of such things is able to indicate, as must already be clear. The north pole is out of the question, therefore, while the south one fits the situation exactly, with its jagged mile-high land areas covering the pole.

Conditions there have long puzzled scientists. Early glaciation there was, from the evidence, and a vast destruction of animal life just before the Mesozoic Age. Fossil remains indicate that it was once connected with the continents north of it, and for that there must have been a cause. The moon, located at that point, will furnish one that is adequate; for elongation with a tendency to bulge at the north temperate zones would carry off the water of the sea, expose the lands on the approaches to the contracting neck, and make exactly the sort of conditions necessary for what took place.

But that is not all. This moon end of the body would be the first to cool, would soonest lose its cloud-cap, would early tend to glaciation where the sea remained, would lose its own water and most of its air as the bulging progressed, and would ultimately be in a condition to produce just such a body as the moon now is, devoid of water and of air for the most part. Its volume was approximately one fifteenth of the whole, and it projected into space like an enormous mountain. Ultimately, a neck formed, and elongation progressed more rapidly, until separation took place and the moon was formed.

That, at least, is what the facts indicate. But if the earth was still so plastic, as it certainly must have been, the bulging process could not fail to increase the amount of land in the northern hemisphere; for the crust of the earth, beneath the waters as well as elsewhere, would be forced upward and outward by the tendency to bulge at the large end, and no escape from such an outcome would be possible, because the plastic interior of the earth would help to make it inevitable. From that conclusion there seems to be no way of escape.

Changes of elevation there would be, and it is known that they occurred. It is also known that they were marked and varied, exactly as ought to be expected under the circumstances. This condition would persist, until a state of stable equilibrium was reached after the separation. In the meantime other results would follow. When the bulging began, the north temperate zone would tend to increase its diameter, and that process would continue until a balance was obtained. Then a reverse would follow, because the elongation would begin to affect its southern portions, and they would necessarily contract and wrinkle the earth's crust as their diameter was reduced.

That would mean a deepening of the ocean beds, such as geology postulates, and a process of mountain-making, due to the enormous lateral pressure sure to be developed. That there was a lateral pressure of this kind, long and of vast extent, during the Carboniferous Age, no one can question. Geologists attribute the Appalachians, and possibly the Urals, to that lateral pressure, although the wrinkling which they postulate as a cause plainly seems inadequate as a reason therefor. Elongation will remove all difficulty, if the Urals are put later.

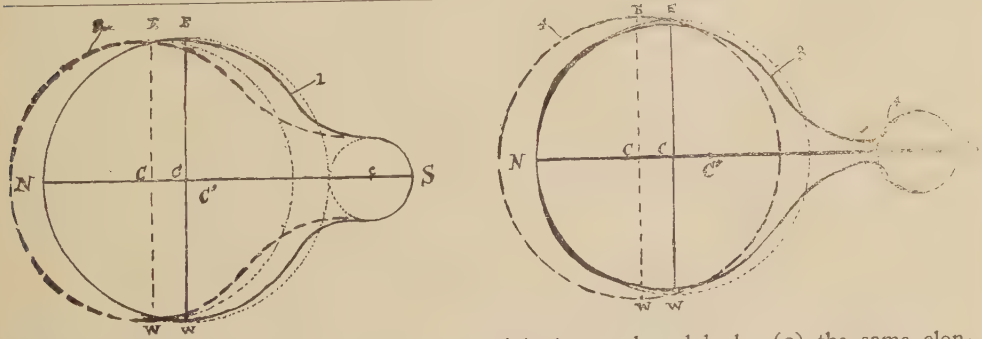
Vast eras of time would be occupied by these events, and they would be ample for what took place according to the geological evidence. Unstable equili-

brium was bound to follow the slowing down process, bulging and elongation would be a part of it, the formation of a neck between the two sections of the pear-shaped whole would ensue, glaciation at that neck would accompany the loss of heat and deep water, the ocean would grow more and more shallow about it, an apparent elevation of the lands would be entailed, the cloud-cap would disappear in that vicinity, the atmosphere would follow it, and the present condition of the moon would be accounted for.

As the catastrophe approached, more changes of level and vast alterations must have accompanied the increasing instability, and geology teaches that just such a condition prevailed during the Carboniferous Age. It credits the end of that age with tremendous upheavals and dislocations, and the departure of the moon will provide an adequate cause. Elongation would be at an end as a tendency, and the two bodies, thus separated, would each begin to assume a globular form. The process would necessarily be slow and long continued, and it would have tremendous results both destructive and constructive. The results themselves are too well-known to need elucidation.

The mere contraction of the earth's crust is not an adequate cause for the phenomena referred thereto by geologists. They are too stupendous. This astronomical theory remedies the difficulty in a way that is convincing. It even explains the presence of an excess of land in the northern hemisphere; for, when the ocean was drawn southward by the rebound into a globular form, extensive land-elevations, not real but relative, would result, and the land is now there to help corroborate the theory.

If, then, the earth and moon were one in the early eras, an adequate cause has been found for the gigantic geological changes that characterized those eras. The changes themselves are well-established as facts, even if the causes assigned have long seemed altogether too feeble to match results. But if this cause is accepted, it puts the formation of the moon, as such, at the end of the Carboniferous Age. In other words, it puts it into the fourth day. Taken as a whole, the theory fits all the facts so well that it commends itself unequivocally to an open mind and challenges its opponents to do as well in the premises.



Three stages are represented: (1) the original pear-shaped body, (2) the same elongated, as per broken line, (3) the hour-glass shape just before parting, and (4) the final form after parting, as per light broken line. Bulging portions are shaded. C is center of earth portion, and c of moon portion. C′ is the common center of gravity of 1 and 3. NS is axis, and EW the plane of the equator. Dotted lines show the true curve of a sphere, so that alterations from a spherical form can be seen in each case.

Mr. Darwin holds that the tides have had a retarding effect upon the motion of the earth and a greater one upon that of the moon. Certain it is that the latter now moves so slowly on its axis that we see but one side of it at any time. The moon itself is dead; but it still exerts a powerful influence on the earth and will continue to do so for all time, even if it is still receding from the earth as is supposed. The process is too slow to be appreciable.

That the moon could have no part to play in the matter of day and night, until after it had departed into space, is patent. It may well be said, therefore, that it was created during the fourth day. It was, as a moon. All that had preceded was preliminary. What followed, was what counted.

On the earth all was different. There was more land in the north and less

in the south, because the ocean had ceased to bulge northward and had returned, in part, at least, to the southern hemisphere. At the south pole a new cooling became necessary, although evidences of glaciation from the south have been discovered in late Carboniferous strata in that hemisphere. Even the striated Permian rocks of India, which belong in the same era, are credited to the agency of icebergs, and these could have come only from the south. Separation ended all that, and the Antarctic continent still shows signs of volcanic activity.

Moreover, no trace of animal or vegetable life has yet been discovered on that continent, to all appearance, and its irregularities, even if it is in part a huge archipelago, fit the conditions which a departing moon would leave behind it as it drew upward and outward the molten mass, within the breaking and contracting neck. When the parting came and the reaction occurred, the elongation would be too great to allow of any ultimate outcome other than a jagged and irregular and jutting mass of land surfaces, at the point of fracture.

Furthermore, the northern hemisphere would have to contract while the southern one expanded—in the process of producing the oblate spheroid which we now inhabit—and more wrinkling would occur in the north, especially in the latitude of the Ural mountains, with a diminution of land areas in the south. It is a fact that far southern oceans are comparatively regular and fairly deep, while northern ones show extensive irregularities with areas of great depth, and it is also a fact that southern lands taper toward the south pole. This is true even of Australia, if Tasmania is included with it.

The effect of the double action mentioned would be a tendency to produce lofty continental lands and deep oceanic basins in the north—it is known that parts of Europe and North America were once much higher than they now are—and comparatively regular and fairly deep oceans in the south, with small and diminishing land areas. That they are as described needs no declaration. The facts fit the theory, and they fit it without any forcing or exploitation.

One other thing should be mentioned. The exact direction in which the original pear-shaped body revolved about its center of gravity is not known; but it is clear that it must have been closely related to the plane of the ecliptic, the revolution on its axis being a secondary motion. When the parting finally came, each portion acquired an independent center of gravity of its own to complicate matters. The effect of the convulsion, with its liberated centrifugal force affecting each new body, would inevitably be such as to throw them out of line, so far as their former combination had determined their relative positions, and thus produce an entirely new alignment in space. The combined effects of the various forces may therefore be regarded as the original cause of their present relationships and motions, with regard to each other.

The earth is like a top trying to right itself, while the moon pursues a most erratic course that wabbles north and south from phase to phase of its monthly gyration. An adequate cause for that most curious phenomenon may therefore reside in this same theory of Sir George Darwin, who doubtless never dreamed how far reaching his hypothesis really was in the consequences which it entailed upon all these geological and astronomical questions, to say nothing of the problem wrapped up in the fourth day in Genesis.

So far as can now be determined, therefore, science itself sustains the disputed statements of Moses with regard to the fourth day; for the process must have been an extremely gradual one, occupying practically all of the Carboniferous Age. What preceded that age may be considered as preliminary in the case of both the sun and the moon; for the former did not become what we know as the sun, until it began to function in the Carboniferous Age. The cloud-cap alone would have been sufficient to stop its action before that time, even if it had possessed the power to become the dominating force in the earth's affairs.

The partial dispersal of the cloud-cap—the final one came with the flood—was the last item needed to adjust mundane meteorological conditions so that a conformity to what we now experience along those lines was possible to some degree, and astronomy makes it clear that the facts in the case tally with this supposition. Let no one, therefore, again hold up the nebular hypothesis as a bogey to frighten people with regard to "mistakes" made by Moses in his cosmogony. Moses can still be trusted. He may be misunderstood, and he may

be misrepresented. His words may be distorted, as other men's words may be, and they may be so perverted as to fail to convey his thought; but Moses was right, so far as his intention was concerned, and he did the best that he could with the linguistic limitations of his day. But if he was right, where did he get his information?

Marxism as a Religion

BY PROFESSOR GEORGE MCCREADY PRICE, M.A.

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ONE of the many by-products of the evolution doctrine is Marxian Socialism. Of course, Karl Marx (1818-83) was well started on his career before Darwinism was sprung upon the world, but this only illustrates the well known fact that evolution is much older than Darwinism. Marx had studied under the philosopher Hegel, the great "brutalist," as John Dewey calls him ("German Philosophy and Politics," p. 107). And the general doctrine of evolution had been taught as the chief interpretation of history throughout all the German universities for many decades before Darwin appeared. The latter merely supplemented with biological examples what had long been regarded as an established truth by the followers of "criticism" and philosophy in the institutions beyond the Rhine. And so when Karl Marx propounded his materialistic interpretation of history, he was only giving an economic setting to ideas which had long been a commonplace of German intellectual thought.

In our day Marxian Socialism has in no way repudiated or outgrown this doctrine of the materialistic interpretation of history. On the contrary, this doctrine constitutes the very quintessence of all socialistic schemes. These terms which I have used may not be easy to grasp; but the idea which they represent is simple enough, namely, that all the various social and political systems under which mankind have lived down through history have arisen because of the varying ways in which men have had to make their living, the way in which they produced and distributed their food, clothing, and other needful things. In other words, all the varying systems of thought, of the political forms of life, of philosophy, even of religion, have, according to this theory, grown up wholly as the result of the way in which men have obtained the various necessities of life,—food, clothing and shelter. And certainly it does not take any great genius for discernment to see in such a system, not only atheism and a positive denial of the supernatural, but also the crudest, rankest kind of materialism.

But man is much more than this atheistic philosophy of Karl Marx ever dreamed of. According to this system, man is simply a stomach and a bundle of itching nerves and so many square feet of surface to be covered; and all his thoughts, his customs, his ideals, are determined by the way in which he gets his stomach filled, his nerves tickled, and his skin covered. But man is much more than this. And he does not live by porterhouse steak and ice cream alone, but by his loves and sympathies, his faith and hopes, the ideals he has cherished or discarded, in short, by the way in which he has reacted toward those perpetual, ambient influences with which the great Creator encircles the life of every one of His creatures from the cradle to the grave.

Quite consistently with their materialistic philosophy, as well as with the logic of their other teachings, all of the great founders of socialism were openly and avowedly atheists. The famous "Communis Manifesto," by Marx and Engels, a document which might almost be called the socialist Bible, is full of slurs and sarcastic references regarding religion, of which the following are sufficient:—

"Law, morality, religion, are to him (the proletarian) so many bourgeois interests." (Page 27; Chicago, C. H. Kerr.)

Or again:—"The bourgeois claptrap about the family and education, about the hallowed correlation of parent and child, becomes all the more disgusting," etc. (*Id.*, page 37.)

We also have the testimony of Bakunin, who met Marx in Paris from 1834 to 1847, that at that time, "Marx was much more advanced than I was . . . He, though much younger than I, was already an atheist, an instructed materialist, a well considered socialist . . . He called me a sentimental idealist, and he was right; I called him a vain man, perfidious and crafty, and I also was right." (Bertrand Russell, "Proposed Roads to Freedom," p. 38, New York, 1919.)

As for the atheism of the other leaders in the socialist movement, as Dietzgen, Bebel, Liebknecht, Kautsky, etc., there is no need to cite proof. The facts in the case are too well known by all well informed people. One might as well offer proof that snow is cold, or that gunpowder will explode. Of course, atheism is not today as popular as it was in the last quarter of the nineteenth century, in the heyday of Darwinism, and before the scientific blunders on which the latter system was founded had been discovered by means of Weismannism and Mendel's laws. Not very many people today like to brag of being atheists; they all claim to believe in a God,—if you will only let them define their terms. From this changed situation, it results that socialists of today are often found trying to explain away the charge of atheism, by saying that we must not judge a whole movement by the private opinions of a few people, and by quoting some official declaration of the party issued for campaign purposes, to the effect that "religion is a private matter," and that socialism has nothing to do with religion.

In answer to this, it is sufficient to ask why the socialist coöperative publishing houses, in whom the rank and file of the people of the party become stockholders, are always at such pains to circulate such books as those of Nietzsche, Schopenhauer, Thomas Paine, and Robert Blatchford, to say nothing of those of Herbert Spencer, and the standard "Classics" of socialism which attack Christianity, and the riffraff of Jack London and Oscar Wilde? A "private matter," indeed! Why, there is not on this round globe any other organized agency that has been doing one tenth part of the work of blaspheming, besmirching, and misrepresenting the Christian religion, that is being done by the socialist party and its allies,—always excepting, of course, those ordained ministers and theological professors and writers who are working from the inside of the church to the same purpose, though in a more polite and camouflaged manner. And every one who is a consistent member of the party is always paying in regular dues to help promote the interests of the party, and to help circulate just such literature as we have mentioned above.

Indeed, there are some forms of anti-Christianity which are so violent, and have such a strong hold upon their followers, that they may be rightly regarded as varieties of religion. And in this way it is best to regard Socialism as a sort of religion, a strongly anti-Christian religion, with just enough economics in it to make it interesting and to give it plenty of advertising among the masses. And if we assume that there are spirit powers of evil at work continually in the world around us (a hypothesis which works admirably in explaining many things otherwise inexplicable,) we may well call socialism *the devil's poison for democracy,*—a poison for the working classes who accept it as their religion, and a poison for the more thoughtful and more conservative classes, prejudicing their minds against many just and necessary reforms, when they see the materialistic and atheistic doctrines regarding morals and religion which are always inseparably mixed up with the economics of socialism.

Of course, there are many persons in the world who are so weak in logic, or so lazy in thinking out the connections between their various beliefs, that they childishly imagine they can accept these new views regarding the ape origin of man and the materialistic interpretation of history, and still go on believing the main doctrines of Christianity, just as before. For the benefit of such people, the pithy statement of the case, of Robert Blatchford, the prominent English socialist, will be good medicine:—

"But—no Adam, no fall; no fall, no atonement; no atonement, no Saviour. Accepting evolution, how can we believe in a fall? When did man fall? Was it before he ceased to be a monkey, or after? Was it when he was a tree man, or later? Was it in the stone age, or the bronze age, or in the age of iron? . . . And if there never was a fall, why should there be any atonement?" ("God and My Neighbor," page 159.)

But without pausing to berate the inconsistency of those who think they can be socialists and evolutionists and still remain good Christians, we may proceed to examine the teachings of socialism regarding morality and ethics.

We must admit that socialists are at least consistent. Believing, as they do, that all people are merely what their environment has made them, especially their economic environment, and that all notions about morality are also the mere product of the economic system under which they grow up, socialists always teach that the rules of morality are in no sense eternal and immutable. What is commonly known as the moral law is, they say, simply the reflection of those rules of conduct which the ruling classes have found to their interests to enforce; and when another class, the proletariat, come into power, very naturally an entirely different set of morals or ethics may be expected. This is known as the doctrine of *ethical relativity*, meaning that "right" and "wrong" are only relative terms, considered merely with reference to the standards prevailing at the time in society. Thus under a capitalist system (as they say the present is), we have what they term a "capitalist morality," while under a socialist system there would necessarily be a "socialist morality." Disobedience, lying, treachery, theft, murder, or other forms of what is now called "immorality," might, under another system, become quite indifferent, or even proper. And as there is no living God to whom we are all responsible, there can be no fixed, immutable standard of right and wrong; but our ideas of morals are wholly matters of custom, determined by what are considered the best interests of the society in which we live.

For according to socialism, morals and ethics do not have anything to do with any man's purely individual conduct. What we do that effects others, matters; nothing else counts. There is no feeling of "Thou God seest me," or of Joseph's impassioned cry, "How can I do this great wickedness, and sin against God?" Hence such acts as gluttony, bestiality, or the most degrading forms of personal impurity, are of no more moral significance than the cut of a man's coat or the length of his trousers.

I have not the space to trace here the disgusting details of the teachings of such men as Belford Bax, or of August Bebel in his "Woman under Socialism," or of Engels, the literary partner of Karl Marx, in his "Origin of the Family." Bebel says that under socialism all connections between men and women would be "of a private nature, as in primitive times, without the intervention of any functionary." ("Women under Socialism," page 154). While Morris Hillquit admits that "most socialists therefore favor dissolubility of the marriage ties at the pleasure of the contracting parties." ("Socialism: Promise or Menace?" page 163.)

Thus under socialism, we shall have "marriages" "without the intervention of any functionary," and a dissolution of them "at the pleasure of the contracting parties." And if man is, as they say, wholly the product of his environments, the prevalence of such a domestic system for a generation or two ought to insure that the children brought up under such conditions would be in no danger of reverting to any ideas of morals or ethics which now commonly prevail as the result of the "capitalistic" teachings of Christianity. For although I have had occasion to study the habits and customs of what are called "primitive" men, I do not remember ever having come across as degrading a system of domestic relations even among the lowest savages, as is openly taught in the standard books of the founders of socialism.

In closing we may only note that as socialists have no absolute standard of right and wrong, we should not expect them to be very choice about the means which they see fit to employ to bring about their longed-for social revolution.

As Morris Hillquit expresses it: "All factors that impede the path to its approximate realization are antiethical and immoral; contrariwise, all factors and movements which tend in its direction are ethical." ("Socialism in Theory and Practice," page 59, 60.)

Hence, they proceed to assure us, that all people except the capitalistic class and their sympathizers should adopt these principles as the guiding policy of their lives. As La Monte says:

"As fast as they become class conscious, they will recognize and praise as moral all conduct that tends to hasten the social revolution; and they will condemn as unhesitatingly

immoral all conduct that tends to prolong the dominance of the capitalistic class." ("Socialism, Positive and Negative," page 64.)

Hence all the wrangling in this country between the extreme left-wing socialists and the "moderates," as to whether they should adopt a policy of red terror and "no compromise," is really only a petty family quarrel as to the best means of bringing about what they are all alike aiming at; namely, the great and glorious social revolution. The "moderate" socialists are not troubled by any moral qualms in the matter. No, indeed! It is only a question of policy, not of ultimate purpose; and no consistent socialist would hesitate a moment at the most violent measures against the property or the lives of the "capitalist class," if he thought that the social revolution would thereby be hastened. Thus even John Spargo, who is now so hearty in denouncing the methods of the Bolsheviki, the extreme Marxian socialists of Russia, admits that his objections are only based on expediency, not on any basic moral principles; for he declares:

"If the class to which I belong could be set free from exploitation by violation of the laws made by the master class, by open rebellion, by seizing the property of the rich, by setting the torch in a few buildings, or by summary execution of a few members of the possessing class, I hope that the courage to share in the world should be mine." ("Syndicalism," pages 172, 173.)

Of course, of the atheist and evolutionist, who sees in mortality only a formulated expression of the interests of one class of society as opposed to another class, what else could we expect than the ethics of savagery?

May God in His mercy postpone as long as possible the moral and social chaos inevitable as the result of the universal spread of such teachings!

Cling to the Cross

The late Admiral Sampson told this story to an audience of small boys in the parlor of a social-settlement house. They were ragged, small boys, of more than one nationality, but they proudly called themselves Americans, and they had come to see and hear an American hero.

"I want to tell you of something that happened on my ship the morning the American fleet took the harbor of Santiago," he said, and all the wrigglers stopped wriggling.

"You all remember that battle?" Vigorous noddings from every head. "And you know my ship was late getting there?" More nods. "All around us, as we sailed in, there were signs of the Spanish defeat—wreckage, dead men, disaster. Now who can tell me what day of the week that was?"

"Sabbath?" shouted the audience as one boy.

"Yes, Sabbath morning; and we always have prayers on the admiral's ship Sabbath morning. The little reading desk, with the cross carved on the top of it, was still standing on deck. We had gone into battle so hastily that no one had had time to put the desk away. It was a light thing, easily moved about.

"So we sailed along, and there were death and destruction on the face of the waters. And the battle was on. But among the dead things and burning that floated on the water we saw a man swimming. He was a Spanish sailor, one of our enemies. He was making a struggle for his life, but there was nothing near enough for him to cling to, and each stroke he made was fainter than the last. The shore was a long way off. According to the rules of war we had no time to save his life; besides, he was our enemy."

The room was very still; every eye was fixed on the admiral.

"Some of us on that side of the ship," he continued, "watched the man curiously, wondering how long he would hold out. Then, all of a sudden, one of the sailors picked up that little reading desk, and pitched it over the side of the ship into the sea.

"'Here, friend,' he cried, 'cling to that! Cling to the cross, and it'll take you safe to shore!'"

"Of course the Spaniard couldn't understand those English words, but the action was unmistakable; and the last we saw of the poor fellow he was clinging to the cross, and moving toward the shore.

The Club

The Glory of the Resurrection Dispels the Gloom of Death

BY EDWIN WHITTIER CASWELL, D.D., MIDDLETOWN, DELAWARE.

WITHOUT faith in Christ and His resurrection power, death is still the king of terrors. Poets have sought to beautify the monster with garlands of imagery; friends have covered the grave with exquisite flowers and grasses; philosophers have decked the sepulchre with gorgeous attire. The productions of artists have beautified our cemeteries with marble monuments and lifelike statues and figures. But it is still the dark, cold, lifeless silent graveyard.

The ornamentations of nature, art and poetry only make more lonely the hollow tomb. Bryant's "Thanatopsis," one of the most wonderful productions of youthful poetic genius in American history, does not dispel the awful gloom. It is no consolation to the departing soul to realize that he is to lie down in the same crowded burial ground with kings, warriors, patriots and sages. The lifeless company of the innumerable caravan in the cold ground gives no comfort. That the city of the dead includes the vast population of all generations does not make it more inviting. The sighing, moaning requiems of forests and oceans never resound in the halls of the silent dead. Death is a valley full of the darkest shadows. It is a desert wild and waste. Its light is darkness, its hope is despair, its faith is gloominess. All that can be said of the greatest monarch is, "Here he lies," all of life, wealth, power, beauty, have gone down into the dust.

The Rubaiyat of Omar Khayyam voices death's darkness, where he says:

"Strange, is it not? that of the myriads who
Before us pass'd the door of Darkness through,
Not one returns to tell us of the Road
Which to discover we must travel, too."

Let us turn to the tomb of the Christ. See how easily He throttles the monster, tears the crown from His brow, leads captivity captive, bursts the bars of his prison house and, Samson-like, carries away the gates of death, leaving an open passageway through the tomb, into the land of light and immortality.

Henceforth, there is no death.
"What seems so is transition."

"The Prince of life with death has striven
To cleanse the earth His blood has given,
Has rent the veil, and opened heaven,
Alleluia!

And He, the wheat-corn, sown in earth,
Has given a glorious harvest birth;
Rejoice, and sing with holy mirth
Alleluia!
Our bodies, mouldering to decay,
Are sown to rise in heavenly day;
For He by rising burst the way,
Alleluia!

Oh, praise the Father and the Son,
Who has for us that triumph won,
And Holy Ghost, the Three in one,
Alleluia!"

Our Christ wrote a new commentary upon death—now, we die to live, sleep to awake, fall to rise, lose to gain, believing that we are to exchange a worn-out tent for an eternal mansion; age and feebleness for youth and vigor; trials for triumphs and night for everlasting day.

Now the mother looks upon the silent form of her beautiful child, and knows

he is not dead. Hope, big with immortality, fills her soul, as she exclaims, "Though he shall not return to me, I shall go to him," and sings:

"Beautiful hands, beckoning hands,
Calling the dear ones to heavenly lands."

She can always say: "My child, who has gone home before me, like a little angel, is with me still."

"I am thy mother, still, my boy,
Through all eternity.
Not one of all the ransomed throng
Shall come so near to thee."

In what marked contrast were the sad words of Senator Ingalls at the funeral of Senator Benjamin Hill, when he said:

"Whether his journey thither was but one step or across an interminable ocean, we do not know. Whether he saw a more glorious sunrise above a celestial horizon, or whether his unconscious ashes still sleep in insensible oblivion, we do not know. Whether he remembers us as we remember him, we do not know."

Thank God, the Christian knows that to be absent from the body is to be present with the Lord! No wonder the soul exults when in sight of its everlasting home. saying, with Philip Sidney: "I would not change my joy for the empire of a world," or with Samuel Johnson: "Nothing but salvation in Christ can comfort you when you come to die," or with Neander: "Let us go home—good-night!" Or Bunyan: "Take me, for I come to thee," or with Toplady: "The sky is clear; there is no cloud; come, Lord Jesus, come quickly."

Jesus' resurrection changed the very name of death. Now it is—

"Asleep in Jesus, blessed sleep!"

awaking in the morning at the Master's call. It is no longer dying, but departing to be with Christ. It is the soul's exodus out of Egypt into Canaan. It is turning the bend in the river of life that leads through the celestial fields of the Paradise of God. Dying means living, crowning, home-going, heaven.

There are times in age, in illness, in trial or in grief or great joys, when the believer becomes lost to earthly surroundings and revels among the joys of immortals, even as Paul felt when caught up into Paradise. It is then we walk as seeing the invisible glories of our future inheritance, when we shall be beyond the reach of change, decay, sin and sorrow. This is no day dream, but a conscious reality, more real than anything of an earthly character, for we know that mortality will be swallowed up of life. Therefore we unite with the poet, saying:

"Up, up, my soul, and on,
Thou may'st not linger here.
Life's victory must be won,
Death's conflict draweth near
And from above
They welcome thee—they of thy heart's young love
Are hovering nigh, thy dreary way to cheer."

Music in its most rapturous strains of resurrection glory is the language of immortals, the expression of hope. It is the wings on which the soul rises far away above earth and time, the one beautiful medium of spiritual communication between God and His children. How we love to sing with Faber:

"Angels, sing on! your faithful watches keeping;
Sing us sweet fragments of the songs above;
Till morning's joy shall end the night of weeping
And life's long shadows break in cloudless love."

When we gaze upon the face of nature, her many changing, indestructible forms tell us there is no death. The seed says, "I live on, in perpetual springtime resurrections." The trees and grasses smile at us when they awake from their slumber to new and brighter beauty, looking up at the stars, we hear the music of the spheres, singing. "We go on forever." When we gaze beyond the stars upon the face of Him who died for us and who dieth no more, but ever liveth that we may also live, we hear Christ saying in gentle assuring tones, "If it were not so, I would have told you. I go to prepare a place for you, that where I am, there ye may be also."

"O change! Oh, wondrous change!
Burst are the prison bars;
This moment there, so low, so agonized;
The next beyond the stars."

* * * * * *

"O sweet and blessed country,
The home of God's elect!
O sweet and blessed country,
That eager hearts expect!"

A New Book on the Divine Personality

BY PROFESSOR L. S. KEYSER, D.D., HAMMA DIVINITY SCHOOL, SPRINGFIELD, OHIO.

IN these days of lax thinking and insidious propaganda of dangerous error it is well enough to call attention to some of the good and safe books that are coming from the press. In spite of the experiences of the war, the output of liberalistic books is distressingly large; indeed, larger than ever before. The liberals seem to have gotten a perfect *furor* for publishing and promoting their views. They appear to think that salvation consists in saving people from the old and evangelical conceptions of the Christian religion. Not salvation from sin, but salvation from orthodoxy—that seems to be their chief motive.

But there is not only liberalism regarding the Bible and our Lord Jesus Christ, but also a vast amount of atheism and pantheism in this country today. If Germany produced her Buechner, Moleschott and Hæckel, America has produced her Leuba, with his company of atheistic scientists whose views he has published and propagated. In view of this situation, we welcome—yes, we hail with delight—a new book by Dr. James H. Snowden, one of the best and greatest thinkers of the Presbyterian Church and the professor of Systematic Theology in one of its leading seminaries. Sometimes, let it be said, Dr. Snowden "gives in" just a little more than necessary to the liberal critics, but as a rule he is safe, and probably his slight yielding is due to his irenical disposition more than to anything else.

The book to which we refer has just come from the press. Its title is *"The Personality of God."* It is filled with acute sayings that might well pass into permanent aphorisms. As we proceed, we shall give samples. For instance, in his introduction he argues powerfully for the trustworthy character of human intuitions and the normal processes of thought—that is, he does not believe that the human mind is given over to illusions in its most fundamental thinking. "We must trust something before we can know anything," he says, "and the mind must trust itself or it cannot prove or disprove anything. If it cannot know that it is trustworthy then it cannot know that it is untrustworthy, and all knowledge is at an end." Elsewhere (p. 57) he reverts to the same subject, the problem of human knowledge: "If the human mind is fundamentally an untrustworthy and perverse organ of knowledge, then it cannot truly know anything, not even the fact that it cannot know. Such denial of knowledge must deny its own denial, and thereby cancel itself. Agnosticism literally commits suicide, and then strangely keeps on talking." That certainly is putting it patly.

Dr. Snowden's first chapter deals with the personality of man. Although it is very fine, we will not dwell upon it. From man's personality he argues up to God's personality. We can see no flaw in his argument. He says: "When once we find a center, we do not hesitate to sweep the circle, however long its radius and vast its circumference." So he finds in man's personality the center from which to draw the universal circle. Then he uses the argument from the principle of causality, saying: "That human personality is a product calling for a sufficient cause is one of the most solid and certain facts of our knowledge. . . . It is an intuition and axiom of all our thinking that every event must have a cause, every product has sprung from a power. . . . And the cause must be sufficient to account for the whole of the effect; otherwise there is a part of the effect that is not ac-

counted for, and something has come into existence without a cause. . . . The application of this principle to personality in man is now direct and conclusive. Man being a personal product, the cause of man must also be a personal power. The simple statement of this step shows its logical soundness and necessity, and there is no escaping it. The Power that produced man must at the least and lowest be personal, whatever the process, whether by evolution or otherwise, by which the effect was caused. If this Power is not personal, then it has produced in man something higher than itself, and thereby the cause falls short of the effect, and something has come out of nothing."

The foregoing is a good example of Dr. Snowden's terse and convincing method of reasoning. We might, we think, rest the case here for the doctrine of the divine personality. The only recourse of the materialist would be to deny personality in man; but he himself knows that such denial goes to the depths of absurdity. However, our author continues his argument. He next deals with the witness of the world of nature, in which he finds law, order, design and adaptation, all of which connote intelligence and will, and these in their turn demand personality back of and in the natural realm. Next he reasons from man's religious nature and intuitions, and shows that there can be no true religion that is not based on real communion, and there can be no real communion without personality on both sides.

The chapter on "The Witness of the Christian Revelation" to the personality of God is a good one, and includes a profound discussion of the Trinity, proving that our author accepts the doctrine of the Bible as set forth in the Nicene and Chalcedonian creeds. Of course, the Bible everywhere teaches and implies that God is a person. On this point the Christian revelation is absolutely clear, and therefore goes far beyond the would-be "advanced" and "scientific" materialists, pantheists and agnostics of the day in both height and depth.

When our author comes to deal with the objections to the divine personality he proves himself a master of the art of true polemics and argument. Hear him on the claim that personality is a limitation upon God, because, as the objectors hold, the not-self implies that the self is limited by something else than itself. "This difficulty," observes the author, "is more verbal than real; it grows out of our definitions rather than out of reality. The absolute is not necessarily that which is released from all relations, but that which is released from all necessary relations or dependence imposed upon it from without. It may initiate any relations it chooses and still be absolute, for such relations are not imposed upon it so as to destroy its absoluteness, but it constitutes them, and so remains absolute. If the absolute were denied or lacked the power of constituting relations, such inability would itself limit and thereby destroy the absoluteness of the absolute." Again he maintains: "Personality is not a limitation, but an additional power. The opposition of self and not-self is not a necessary relation." Our consciousness of self, he holds, is not dependent on the not-self, "but is an immediate experience." We believe he is right in this. Think of it for a moment: we do not come into consciousness of ourselves through a not-self, but because we are endued with the power of direct self-cognition. If this is true of ourselves who are finite, how much more must it be true of an infinite Being!

In regard to the profound problem of the ego being able to make itself its own object, Dr. Snowden argues must fundamentally in this way: "The opposition of subject and object is a necessary relation of personality, at least in our experience, but this relation may be internal to the constitution of personality itself." Instead of saying "may be" in this sentence we should say "is." Then he adds correctly: "The self is at once subject and object, and thus experiences this relation in itself. The infinite personality of God may be based on this relation and yet not pass into dependence on any external object."

Why have not theists pushed this argument further than they have? Note that in human personal self-consciousness the self makes itself its own object, and is not dependent on other objects for this power. Now apply the argument to God's personality, and you will find that the power of the divine Self to objectify Itself implies no limitation, but absolute perfection and infinity. Per-

sonality, connoting intelligence, feeling and will, is the very apex of the Absolute One, without which He would indeed be limited. How could God be infinite and at the same time unable to know Himself as well as all things else?

But we need not pursue the argument further. Dr. Snowden's work is needed today. There is a loud call for just such works, for they prove the true position by reason, thus meeting and over-matching the rationalists on their own ground.

We have only one criticism to offer on Dr. Snowden in this work, as well as some other works from his versatile pen: it is his loose or elastic use of the words "creation" and "evolution." He seems to think that creation is still going, because perhaps new worlds are still being formed somewhere in the universe. We think it much better to employ the word "creation" to describe only what God brings into being *ex nihilo*, according to Genesis 1:1 and 2:1-3. This would avoid much confusion. Bergson's phrase "creative" evolution" is a contradiction, and simply throws the world into greater obscurantism of thought. As to evolution, we believe that Dr. Snowden holds to the right doctrine, but he uses the term in too elastic a sense—that is, with him it stands for all progress, whether by resident forces or by the addition of something new by the divine energy. But that is not the meaning of evolution according to its originators, Herbert Spencer and Le Comte, who define it as a gradual progression by means of purely "resident forces." Why not use terms, especially capital terms, in a more definite and scientific sense? Let "creation" stand for God's production of something *ex nihilo*, "development" for His gradual processes, and "miracle" for all His supernatural acts. Then let the materialists have the exclusive use of the term "evolution" according to its real and original sense. Thus much confusion in theistic and Christian writing would be avoided. The three terms which we have suggested—"creation," "development" and "miracle"—have a clear and determinate meaning, and at the same time uphold the fundamental principle of causality, namely, that every effect must have an adequate cause. Nothing less than these three terms can assign an adequate cause for the whole cosmos, with personal, rational, ethical and spiritual beings such as men are as its glory and crown.

The Professor goes Berrying

BY M. W. HERBERTUS.

THE professor's younger son had been in the great war and had come back possessed of much skill in managing a Tin Lizzie. That he had this skill was soon discovered by the banker, who was his mother's second cousin, seeing that he was domiciled in a town the inhabitants whereof appear to read much. Now, this skill endeared the young man to the banker's heart; for, verily, he had a car but drave it not himself. For that reason his young friends with the desired aptitude were much in demand at his house, and they were made welcome, because he liked not a hired chauffeur. He preferred one of his own sort so that he might sit in the front seat and enjoy the conversation of a friend.

When occasion arose he therefore bethought himself of his young friends who had mastered the desired art, and such occasions did not stint themselves. Verily, it was the time of spring, and that is a time to enjoy the outer air and be merry. But he was not satisfied to omit his distant relative, who had the croix de guerre with stars thereon, and so he bethought himself of his coming vacation in the month of August. He likewise remembered that his niece was going along and that the young man had shown interest in the said niece on diverse occasions and at sundry times. Truly, it was some combination.

Willingness on the part of the young man seemed assured; but there were other consideration. A vacant seat yet remained in the car, and the young man's mother, Blueberry Queen, was an adept at making a jolly time, even if she was the spouse of a man given to Sanskrit and other such dead—or deadly—things. Verily, it seemed good to him to take her along; for it would help the young man to keep his mind on the wheel and not depend too much on the driver on the rear seat. Too much distraction is not good for chauffeurs.

Now, they were going to the land where grow the berries that are called Blue, and this was an inducement for Blueberry Queen to assent to his proposal. She would contribute the desired poise—to the car—and much hilarity besides, being of keen wit and great vivacity. And he did send the invitation accordingly, having interviewed the youth in person.

He did not include the professor; for verily, he had no convenient place in which to stow him away and so be rid of his presence when he got absent-minded. Now, this did trouble Blueberry Queen greatly, and she said: "No; I will not go and leave the professor alone in the great city, lest something befall him in my absence." And she was obdurate; for she set great store by the good man and would not risk imposing on his good nature.

Then came he to the rescue and said: "Nay, my dear, you need the rest and you will go; for, verily, I can hie myself to the town of my birth and get the tender care of my younger sister, who has long been a schoolmarm and can dispense any discipline that may be needed to keep me in safety." And he bethought himself of the noble river which flowed by that city, and verily it looked good to his mind's eye. And it was so, and they went.

Now when the professor arrived in the city of his birth, he found that preparations for his coming had been made in advance; for, lo, a friend of his sister had crossed the great river and gathered great stores of berries called Blue, in order that he might be regaled therewith. Likewise that he might be content and not pine for the dust and smells of the great city. And he did eat thereof and rejoice.

It was not long, however, before he began to bethink himself of all that had been done for his comfort, and then he reasoned thus with himself: "Son, thou hast much to be thankful for, to be so plentifully provided with berries to eat; but thou shouldest reciprocate and gather berries thyself. Thou art awkward thereat, though thy mouth hath great skill in providing a resting place for berries after they have been picked; but that maketh no difference. Go to, show thyself a man and haste thee to the place where grow the berries called Blue and do thy best."

Wherefore he did let it be known that he was willing to go to the berry pasture to view the scenery and help gather of the luscious fruit. Nor had he long to wait; for that very day he was promptly invited to accompany the friend on a new berry expedition, and he made haste to get ready.

Now, he had provided himself with certain garments for work about his sister's domicile, and they were sufficient therefore; but he had made no provision for excursions beyond her dooryard, and he lacked a coat. He accordingly uttered his lament to his sister, and she forthwith reminded him of a jumper of his which he had left on a former occasion for future use. He joyously sought it; but, lo, it had a huge three-cornered rent in the back, and it was not for use in public. And he felt disconsolate.

Then came the friend to the rescue, and he made haste and procured a coat of his own, which did bear marks of service with a paintbrush. With great politeness he asked the professor whether he would be ashamed to wear that. And he was game; for he said, "No," and at once got himself within it.

Now, the professor was not tall, neither was he stout, and the other was not stout, but he was tall; and, lo, the tails of the coat showed an affinity for his heels, while the sleeves made his hands appear modest and retiring. And he wondered whether they would get over it sufficiently to be able to pick berries. And he gave thanks that the man was not stout; for had he been so, then had the coat hung upon him with the graceful folds of a shirt on a handspike.

And, lo, the two went off merrily, the friend having all he could do to continue his polite attitude—for he fain would have laughed at the incongruity of the thing, —and the professor's sister give vent to her hilarity lest she burst from the merriment within her. With great self-control, the friend managed to be of a sober countenance, while the professor devised ways and means to induce his hands to come forth to the light. And he turned in the sleeves and made a fold thereby which would not proclaim itself to the world.

Now, the friend was considerate and took the back way to the ferry, while

the professor wondered what impression he would make if he should meet one of the deacons of the church he was to supply on the coming Sabbath. And he resolved to put on a bold front and to utter the magic word Blueberries as a sort of password to help him escape undue scrutiny; for he remembered that while the wicked flee the righteous are bold as a lion. And he felt righteous.

When the river was crossed, the coat came off; for, lo, it was warm,—and it remained off. since he needed it not all the afternoon, even until he had arrived at his sister's home again. And he had not yet gathered a cup of berries, when a great fly, with pretty yellow stripes symmetrically arranged across his body, did alight upon his bare arm where his sleeves were turned up to make the work easier. And the fly had a hot foot—very hot it was—and he placed it upon the bare arm. And the professor shook him off, and he lit on the other arm—and his foot was still hot—and the professor did swat hastily.

And the fly became of two dimensions instead of three and dropped to the earth. But as the professor looked up, lo, the brother of the fly was looking for him to make some sort of inquiry, and the professor liked it not. So he made haste to depart, which was not polite though it was discreet. And he then rubbed spittle on the hot place and hoped thereby to cool it; but it took a long time, and the warmth did hinder the speed of his picking. However, he said no word about it, not even to himself, and he did his best.

The friend surpassed him much in the speed of his picking; for he was an expert and fond of the game, and the professor was not even an amateur, to say nothing of being a professional at that sort of thing. But he consoled himself by eating huckleberries of the sort that his wife called "Black Snaps," whenever opportunity offered in the search for a new place.

And the next day they went again. And the coat went too; but it went on the professor's arm, since the day was warm and the professor did not wish to subject the coat to undue wear. And this day they sought the Black Snaps; for they had found many the day before but not a plentiful supply of the berries called Blue. And, lo, the place which they sought for had been wiped off the map; for they found it not, though they did find many of the berries for which they had sought the day before!

The picking was slow until they started for home. Then—such is life—found they their promised land and filled every vessel to the brim. Meanwhile, they had gathered a few of the berries called Blue, so as not to return without something worth while, and the quart of these thus obtained and kept separate, were taken to the lone woman who had little to delight her in this life. Such had been the idea of the friend, if possible, and he reported that her delight knew no bounds.

But she was not the only one who was happy; for the man who took her the berries was made happy thereby, as was also the professor. Moreover, in spite of the fact that he liked not berrying he had a good time and wanted to go once more to be sure of it. Verily, man is a paradox. If he likes not a thing but diligently tries to do his best at it, forgetting himself in an interest in the process, it straightway happens that he forgets to be bored by the task and before he is aware of it begins to rather like it. That is one of the secrets of a happy life; for no one can do his part faithfully and unselfishly and not be made happy in the doing, while he who pities himself in his disagreeable task is not only made miserable thereby, but likewise, oftentimes, contemptible. Verily, life is what we make it, and we are the architects of our own fortunes.

* * *

"Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth" (Phil. 2:9, 10). The other names of Jesus express his relationships, offices, and work, but this name is most potent and precious. There is majesty in the name God; there is independent being in the name Jehovah; there is authority in the name Lord; there is unction in the name Christ; there is friendship in the name Immanuel; there is help in the name Advocate; but in the name Jesus alone is there salvation.—*George C. Needham, D.D.*

Christ's Suffering in Gethsemane

ETHSEMANE takes its name from the oil press where the precious fluid was extracted from the fruit of the olive trees which grew within the garden. Here Christ began to expiate the sins and guilt of an apostate world—felt in His person the full weight of its woe and experienced the power of sin in its crushing weight. This spot was the scene of one of the most terrible attacks of the kingdom of darkness, in which the prince of death sought to wrest final victory from the Prince of Life after a series of humiliating failures. The only hope for the salvation of the race was in the atonement about to be accomplished by Christ on Calvary, and this is why Satan tried so desperately to turn Him from His purpose. As the hour of the crucifixion drew near Satan knew that his ruthless grip on the human family was being broken; that his strangle hold was being pried loose; that the battle for supremacy was surely and finally going against him; and he made a last desparate attempt to prevent Jesus going to the cross and opening once for all the door of hope to perishing men, and sealing eternally the fate of Satan and his legions.

This is a sublime and sacred scene of divine and human agony over which Jehovah has reveerently drawn the veil and disclosed the events of that crucial hour but in part, and that to only those most fitted to receive it. Where the Son of God Himself has stood with anguished heart and bleeding brow we should approach with bated breath and reverend tread. Let not this sacred spot be the scene of carnal strife, for here the agonized soul of the treader of the wine-press was bared; alone and forsaken the strong billows passed over Him.

This struggle was the counterpart of His temptation in the wilderness. There He was tempted, by the messianic hopes and fleshly desires of His people for an earthly kingdom, to present Himself to them as one who could satisfy their carnal appetite for food and desire for miraculous manifestations of power, rather than as the Prince of Life who came to save His people from their sins. But in Gethsemane He was tempted by the grief and bitterness of His people over the disappointment of their false hope of an earthly messianic kingdom at that time, which culminated in the fearful treachery of Judas, and revealed itself in a milder form in the sleeping of the disciples for sorrow. He experienced also in this hour the judgment of God upon humanity; not God's judgment upon Himself, but a judgment upon humanity which He received into His own soul in order to change it into redemption.

Christ's agony in Gethsemane was not dread of the agony on Calvary, but it was a specific agony of itself: "My soul is exceeding sorrowful, even unto death," or "My soul is surrounded by sorrow." The burden of the world's guilt, the sorrow over the rejection by His people of their great opportunity culminating in His betrayal by one of His own followers—these Satan sought to use to accomplish His death before He made an atonement for sin. Seeing His humanity failing under the burden placed upon it, He called upon His Father to let "this cup," this identical cup, pass from Him. He did not fear to die on the Cross, for to that He was resigned. But He feared Satan's power to thwart Him in making a perfect sacrifice for sin. He was the anti-type of which the Jewish sacrifice for sin was the type. Not one jot, or tittle of that law must fail, but all must be fulfilled.

Through His perfect knowledge He asked for the right thing, yet He asked in perfect submission to the Father's will; and "He was heard in that He feared." It behooves some of us to fear the devil more than we do. When we see a person with great swelling words boasting that he is not afraid of the devil and all the powers of darkness, an involuntary shudder comes over us and we experience a distinct chill. If in the awful conflict that well nigh crushed out the life of the Son of God, He feared, and if in His anguish there was wrung from His soul an appealing cry for help, would we not do well more frequently and constantly to call upon the Most High for aid against the powers of darkness?

Of the cup that the Son of Man was given to drink He said, "Shall I not drink it?" But this substituted cup of Satan was another thing which He re-

fused just as He refused the drugged portion upon the cross and as He refused the substitute kingdom offered to Him by Satan at the beginning of His earthly ministry. Had He accepted the substituted cup we would have had to drink the other. Well may we be eternally grateful that we are not compelled to drink that frightful cup of eternal death and damnation to its bitter dregs. And from this victory of Christ we draw the most sublime consolation, for here we learn that we need not fear defeat in doing the clearly defined and revealed will of God, if "we trust and obey." Of Christ the prophet declared: "He shall not fail nor be discouraged;" and we will not fail if we trust implicitly in Him who failed not when He was tried. He is our refuge and strength.—*Wesleyan Methodist.*

The Holy Life--The Easter Call to Holiness

THE Resurrection Life and the Spirit of Holiness are inseparable. Christ sanctified Himself in death that we ourselves might be sanctified in truth; when in virtue of the Spirit of sanctity He was raised from the dead, that Spirit of holiness was proved to be the power of Resurrection Life, and the Resurrection Life to be a Life of Holiness.

As a believer you have part in this Resurrection Life. You have been "begotten again by the resurrection of Jesus Christ from the dead." You are "risen with Christ." You are commanded "to reckon yourself to be alive unto God in Christ Jesus." But the life can work in power only as you seek to know it, to yield to it, to let it have full possession and mastery. And if it is to do this, one of the most important things for you to realize is, that as it was in virtue of the Spirit of holiness that Christ was raised, so the Spirit of that same holiness must be in you the mark and the power of your life. Study to know and possess the Spirit of holiness as it was seen in the life of your Lord.

And wherein did it consist? Its secret was, we are told: "Lo, I am come to do Thy will, O God." "In the which will," as done by Christ, "we have been sanctified by the one offering of the body of Jesus Christ." This was Christ's sanctifying Himself, in life and in death; this was what the Spirit of holiness wrought in Him; this is what the same Spirit, the Spirit of the life in Christ Jesus, will work in us; a life in the will of God is a life of holiness. Seek earnestly to grasp this clearly. Christ came to reveal what true holiness would be in the conditions of human life and weakness. He came to work it out for you, that He might communicate it to you by His spirit. Except you intelligently apprehend and heartily accept it, the Spirit can not work it in you. Do seek with your whole heart to take hold of it; the will of God unhesitatingly accepted, is the power of holiness.

It is in this that any attempt to be holy as Christ is holy, with and in His holiness, must have its starting point. Many seek to take single portions of the life or image of Christ for imitation, and yet fail greatly in others. They have not seen that the self-denial Jesus calls to really means the denial of self, in the full meaning of that word. In not one single thing is the will of self to be done. Jesus, as He did the will of the Father only, must rule, and not self. To "Stand perfect and complete in all the will of God" must be the purpose, the prayer, the expectation of the disciple. There need be no fear that it is not possible to know the will of the Father in everything. "If any man will do, he shall know." The Father will not keep the willing child in ignorance of His will.

Let us learn one more lesson. *It is out of the grave of the flesh and the will of self that the Spirit of holiness breaks out in resurrection power.* We must accept death to the flesh, death to self with its willing and working as the birthplace of our experience of the power of the Spirit of holiness. In view of each struggle with sin, in each exercise of faith or prayer, we must enter into the death of Jesus, the death to self, and as those who say, "we are not sufficient to think anything as of ourselves," in quiet faith expect the Spirit of Christ to do His work. The Spirit will work, strengthening you mightily in the inner man, and building up within you an holy temple for the Lord. And the time will come, if it has not come to you yet, and it may be nearer than you dare hope, when the con-

scious indwelling of Christ in your heart by faith, the full revelation and enthronement of Him as ruler and keeper of heart and life, shall have become a personal experience. According to the Spirit of holiness, by the resurrection from the dead, will the Son of God be declared with power in the kingdom that is within you.

Be ye holy, for I am holy.

Most Holy Lord God! we do bless Thee that Thou didst raise Thy Son from the dead and give Him glory, that our faith and hope might be in Thee. Thou didst make His resurrection the power of eternal life in us, and now, even as He was raised, so we may walk in newness of life. As the Spirit of holiness dwelt and wrought in Him, it dwells and works in us, and becomes in us the Spirit of life.

O God, we beseech Thee to perfect Thy work in Thy saints. Give them a deeper sense of the holy calling with which Thou hast called them in Christ, the Risen One. May the Spirit of holiness be the spirit of life!—*Andrew Murray.*

No Bloodless Gospel

BY THE REV. J. N. NICHOLS

THIS is no age in which to preach a bloodless Gospel. Through the world's great heart there is now a vast rent. That awful wound was torn by an intellectualism void of an enthroned Christ. We wish we could speak it with the thunderous authority of Sinai—there is but one message for this age, when a dependent world is feeling its way out of a chasm of despair. Above the roar and tumult comes the heart-hungry cry for a Calvary all stained with hallowed blood. The world is listening for the voice of Him who spake and the sea slumbered in the hollow of His hand. The blistering fires of war put a world in search for the shadow of His wings. The stinging, biting winds from out the valley of an almost universal death have made us long for a shelter in the time of storms. In no age of the world's history has the human race been quite so hungry for the bread which cometh down from above.

Oh, what an hour this is for the man who has not lost his commission to preach a Risen Lord! What a supreme moment, this, in human history when a Christ can be preached—a Christ who, remembering that we are but dust, can be touched with a feeling of our infirmities! On this very mountain peak of history there is no place for a preacher who moves in the fog belt, no place for the preacher whose head is not above the clouds. Bruce Wright recalls the fact that Martin Luther preached this doctrine of atoning blood to slumbering Europe and Europe awoke from the dead. Amid all his defenses of divine sovereignty, Calvin never belittled or ignored the atonement. Spurgeon thundered this glorious doctrine of Christ crucified into the ears of peasant and peer alike. John Bunyan made the Cross the starting point to the Celestial City. Moody's bells all chimed to the keynote of Calvary.

Oh, brother preacher, put your ear close to the world's great big heart! It murmurs and sighs like a tired and restless sea. It is a weary world and longs for rest. Quit poddling with things that, in view of eternal things and the ages to come, are but stones that jeer and mock the famished soul. Preach Jesus! The name that charms our fears, that bids our sorrows cease. Tell them He breaks the power of cancelled sin, He sets the prisoner free. They can understand a message like that. Preach Jesus! For when He speaks new life the dead receives; and, listening to the music of His voice, the mournful, broken hearts rejoice.

Let us get back to the Christ of the Ages—back to the very shadow of the Cross. Back to Calvary—the world's final hope; that's the supreme call of the hour! No man can have evangelistic success who fails to preach redemption through atoning blood.—*Central Advocate.*

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I cannot afford to miss a copy. Your magazine is certainly all right. God bless you.—*Rev. R. L. Kinnaird.*

True Yokefellows

READING Dr. Radcliffe's article last month on Kent's "The Shorter Bible," subconscious memory got busy, associated ideas gathered themselves together and worked up above the liminal threshhold into recognition.

In the November, 1918 *Our Hope*, Editor Gaebelein reviews the book and, after enumerating the seven parts into which it is divided, says: "In looking over these seven parts, we find the name 'Jesus' is used thirty-four times, but not once is he called Lord. It is constantly His earthly name; not once is He called the Lord."

When the present writer was a student in the theological seminary in Auburn, N. Y., back in the sixties, a Unitarian national convention was held in the neighboring city of Syracuse. A resolution was introduced which contained the words "Lord Jesus Christ." A New England Unitarian minister, the Rev. Mr. Potter, as the name is recalled, moved that the word "Lord" be stricken out and the word "Mister" substituted therefore!

If Mr. Potter were now living, a fitting place for him would be a yokefellow professor with Professor Kent in the Yale "School of Religions," otherwise the Yale theological seminary.

More Recollections—The Rev. Dr. Henry W. Bellows was then probably the foremost figure in American Unitarianism. In an address speaking of the culture and refinement befitting a Unitarian congregation, he said there was no use attempting to start a Unitarian church in a place of less than 20,000 inhabitants.

We have heard of a preacher whom even "the common people heard gladly" (Mk. 12:37). But in our National Capital, with its some 300,000 population, there is but one Unitarian church, notwithstanding it has had the prestige of patronizing Presidents.

Probably Unitarians do not feel very much concerned about their propaganda, when so many new-theology preachers in so-called orthodox pulpits, to say nothing of professors in our theological seminaries, are doing their work for them.

The State of the Believer's Soul Between Life and Death

BY THE REV. L. T. COOPER, SHARPTOWN, MD.

Why not ask, the state of the believer between death and the resurrection? As recorded in Genesis we learn that the breath of life given by God made a living soul—he *is* a soul. The believer is to be received by Christ. We cannot go to Christ, but Christ has promised to return to earth and receive the believer and they are to dwell together. David said he would be satisfied when he should awake in God's likeness; this was man's creative state from which he has fallen by sin. David also desired to be hidden until God's wrath should be over. He had seen enough sickness, pain, and death, but in the state of death there is no knowledge. Man does not know whether his sons come to honor or dishonor while he is dead, because the dead know not anything.

The promise to the thief on the Cross that he should be in Paradise with Christ has no reference to the state or condition of the thief between death and resurrection, but that he should have a place in the kingdom. Among the first things Christ said after His resurrection was that He had not yet ascended to His Father. Many overlook the fact of the resurrection of the *dead*. *In* my father's house are many mansions. In the universe of God there are many places: a place for the living, a place for the dead, a place for angels. The power of life, the spirit, comes from God; at death man ceases to use that power. The power of life given at the resurrection of the dead belongs to Christ. He has redeemed the earth with His precious blood and the saints shall be resurrected to glory, honor and immortality—see Him as he is, and be like Him. All that are in the graves shall hear *His* voice. No reference is made to the body or where it is put at the time of death; but God giveth a body as it pleaseth Him.

To Your Knees, O Israel!

NOTABLE sign of the times is the part that business men are taking in efforts to recover us from the deplorable condition into which the world has been plunged by the late war. Repeatedly have S. O. S. calls, editorial and otherwise, been sounded forth by the secular press. These men with keen insight perceive that while social and economic forces are most valuable, they of themselves are incompetent to accomplish the result desired. They see that of all forces, moral and spiritual ones are most necessary and most effective, and that without them there must be failure.

In the New Year issue of *Editor and Publisher* appeared a remarkable appeal: "Confronting Civilization's Crisis: A New Year Appeal by Laymen for Prayer," and among the business men that signed it are such notables as Roger W. Babson, John Willis Baer, William T. Ellis, John A. Finley, Marion Lawrence, Delavan Pierson, James M. Speers, Fleming H. Revel, Frederick A. Wallis, and Amos R. Wells; and they belong to many different denominations.

Such a document might be expected to emanate from clergymen; but no, this is from *laymen,* which simple fact may well give it tremendous emphasis.

THE APPEAL

"These are troubled times. Every thoughtful person faces the New Year with deep concern. The world outlook is deemed gravest by those who best know international conditions. Our own favored America fronts many-sided problems that will tax our every resource. We are surely in the midst of days of destiny.

"In the realm of individual life the times are testing our soul-stuff. Business men are carrying burdens that fairly break hearts. Many workingmen and their families are already experiencing the bitter pinch of real want. The weight of the world's woe is pressing heavily upon us all. Human spirits everywhere are hungry for comfort and guidance.

"What shall we do about it? For do something we must; the hour is too critical for drifting.

"The laymen who sign and issue this paper do so because of a deep conviction that only by spiritual means may our civilization be saved from the unprecedented perils that beset it. The only way out is the way up.

"Holding no ecclesiastical positions, and representing, quite unofficially, various branches of the Christian church, we take this unusual step of appealing directly, through the public press, to men and women of all faiths, who believe in an Omnipotent God and in the power of prayer, to join us in a common and concerted and continuous exercise of intercession, to the end that humanity everywhere, torn as it is by dissension, and suffering many kinds of ill effects of the world war, may turn to the patient Father in Heaven for new motives and guidance and succor.

"Our world will never get right with itself until it gets right with God. Only spiritual remedies can cure the present ills of mankind.

"Therefore we call upon all who believe that the living God hears and answers prayers to offer daily petitions in behalf of our troubled world—with all its international strife and jealousies and self-seeking; with its industrial unrest, its social unrest and its political unrest,—that the Lord Almighty may suffuse the hearts of all people everywhere with a consuming desire to seek first the kingdom of God and His righteousness. Then all other things needful may be added unto us, as promised by our Lord Jesus Christ.

"We crave for ourselves and for our time a revival of the sense of the reality of God, and of our dependence upon Him, and of a spirit of loyalty to Him.

"Because of the extraordinary part he must take in the affairs of our nation and of the world, at this most difficult time, we also ask that daily prayer be made for the president-elect of the United States, that he may be illumined and sustained for his trying tasks by the very power of the Highest.

"As says the Apostle: 'I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity.'

"Nor can we forget our stricken president, for whom we would also tenderly pray.

"By way of the throne of a prayer-answering God, even the least of us may yield a power for patriotism and for universal good will beyond all human calculation."

"Pray for my soul. More things are wrought by prayer
Than this world dreams. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by golden chains about the feet of God.

"So we entreat all spiritually-minded persons, in whatever ways and at whatever times individual judgment may suggest, to engage, privately or publicly, in daily prayer that the very gravity of present world conditions may drive us all to the Eternal God who is our refuge, and who is the only Light in our darkness. In Him we shall find peace and good will, and power for the task of remaking the world.

" 'All things, whatever ye shall ask in prayer, believing, ye shall receive.' "

The Peace-Breaking Brother

BY THE REV. J. C. STILES.

IN a church in a New England village there was a brother some years ago who made it his special duty to labor for the ruin of every pastor whose services the church secured. The fact became so generally known that it was a very difficult matter to induce any minister to accept the charge of the church. For a long time no pastor's voice had been heard within its walls, for each one feared immediate decapitation at the hands of this brother, if he should dare to venture into his vicinity.

The church was rapidly declining, and one member became so anxious upon the subject that he wrote to a minister that he *must* come and preach to them, or the church would perish. The minister fully expressed his objections. But this member urged upon him the necessities of the church, and promised to do all in his power to save him from the fate of predecessors. The minister at last consented to become pastor of the church.

For a time all moved on smoothly. But after a while the pastor heard a buzz about his ears; and soon another passed, and then another. He knew that the brother was at work, and that there was danger. He became very sad in view of what he knew must come upon him.

One day he met the brother on the street, who said: "My dear pastor, you seem to be sad; do tell me what is the matter. I will comfort you in your distress. I have often encouraged and strengthened my pastor when he was sad and discouraged."

The pastor excused himself then, but promised he would tell the cause of his gloom in a short time. The brother invited him to take tea with him that night, when he could do so. He consented, and at the appointed hour was at the house of the brother. At once he called for the reason of the sadness of the pastor, who consented to give it, provided the brother would not become angry. He promised.

"Well, brother," began the preacher, "I had a dream that has greatly disturbed me. I dreamt that I died and went to hell, and was carried through many of its departments. At last I came into the palace of his Satanic Majesty. He was in his chair, listening to the reports of his servants. And brother, you were there.

"One servant arose, and said: 'May it please your honor, I have been among the kings and rulers of the earth, and have stirred up their wrath against Christians, and caused them to persecute and slay many of the followers of Jesus, and thereby I have done much for your kingdom.'

" 'Well done,' said his Majesty; 'take your seat, you shall be rewarded.'

"Another arose and said: 'Please your honor, I have labored to stir up malice and jealousy among men, and thus have I set neighbor against neighbor, and caused disputes, fights, and murders.'

" 'Take your seat; you, too, shall be rewarded.'

"Another said: 'Sir, I have sown the seeds of error, and turned men from the truth, and made them thy subjects, and thus have added many to thy kingdom.'

" 'Be seated, sir; you also shall have a reward.'

"Then brother, you arose and said: 'May it please your honor, I have not labored among kings and rulers, nor have I caused murders, nor sown the seeds of error and falsehood; but I entered the church of Christ as a disciple, and my business through life was to *kill preachers*,—i. e. destroy their character, influence, and usefulness. Sir, I have wrung off the heads of many who preached the gospel.'

"Then his Majesty arose, and by a move of his hand, and in an approving tone, said: 'Brother, *take the chair.*' "

Jesus' Supremacy

BY NEWELL DWIGHT HILLIS, D.D., LL.D., BROOKLYN, NEW YORK.

NOTHING testifies to the stainlessness of Jesus' life like the testimony of His disciples. During three years He walked with them after the pattern of earth's most glorious friendship. Socrates had his group of disciples, including young Plato and Phædrus, but that circle was often broken by disputes, marred by bitterness and blackened by deeds that are shocking to the Twentieth Century man. Coleridge had his group, but the circle included some who dulled the intellect with opium, soiled the lips with profanity, and soon jealousy crept in, and the time came when each disciple went his own way. But the twelve and the seventy who were nearest to Jesus grew ever closer. No grime stained the white garments of Jesus' soul. No selfishness ever envenomed His teaching. Hate sharpened no dagger. He healed wounds, but never made them. The children loved Him, and climbed into His arms, for children always know their friends. The poor and the weak went toward Jesus as naturally as bees unto the honeyed sweets, as birds to fountains and palm trees. They did not stop to analyze either His teachings or His character. They were so busy listening to and loving the Master they never stopped to find out whether He was all human or all divine. They were too happy for hair splitting. No Juliet ever had time to pick to pieces the sweet blossoms of the heart and write a botany. Men starving in Petrograd eat the bread not even dreaming that there is such a thing as chemistry that describes the constituents of the wheaten loaf. The rose is better than any botany; the purple cluster is better than any book on horticulture. The sweet honeycomb is a better proof than Maeterlink's book on the bee: the north star for a slave in search of freedom makes an astronomy contemptible. Once they had found Jesus, these disciples had hearts that were overflowing with happiness. Until they had met the Master they had not lived and now, that they had His love, they could not die. No one so low but one word from His lips healed every wound. The mere announcement that He had come to a village meant that the farmer left his plough in the furrow, the merchant deserted his store, the women and the children hurried to join that charmed group and hung upon His every word, while He traced the truth, and informed of beauty, and swung wide the gate that took the pilgrims into the gardens of God, where fountains gushed and fruits hung low. All the Iliads, all the Paradises, all the Æneids, seem literary trifles over against the majesty, the beauty and the mental firmness of the memorabilia of Jesus.

* * *

The question has been raised—"Why does God permit sin?" It has been treated as a puzzle, something over which human beings might speculate, and differ in their answers. But we have it just here. God had another idea than the mere creation of man; something else than the "death" of the sinner. He looked along the ages and he saw opportunity to display before the universe something higher and more beneficient than had been conceived even by the heavenly hosts. It was the possibility if saving some portion of the sinful race by the exercise of his own right and might. He could take members of this human race, dead in sin, and make of such new creatures, fit associates of the angels, cherubim and seraphim. True, it would be a discouraging task. It must be done in the face of sin in the individual, but more of the machinations and antagonism of the devil.—*Journal and Messenger.*

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I am glad to note that the same high standard of the CHAMPION is maintained, notwithstanding the death of our beloved Dr. Hamilton.—*Rev. F. P. Sydenstricker.*

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I love your magazine. Every preacher ought to read it; it would surely save some of our young from doubt and failure. I thank you for what it has meant to me.—*Rev. G. S. Reedy.*

The Sanctuary

The Tide Is In!--An Easter Sermon

BY BISHOP WILLIAM A. QUAYLE, D.D., LL.D., ST. LOUIS, MISSOURI.

And of his fullness have we all received.—John 1:16.

I HAVE never been so pulseless in my spiritual life but that, however dull I was, when I read this I had resurrection. "And of his fullness —God's fullness—have we all received." When that puts hands on me then I lurch toward being a man. There is no excuse for the empty life. If we have access to the fullness of God I hope we all shall see, and I hope we shall all feel, the exclusiveness of the empty life when it could have access to the fullness of the mighty God.

OF HIS FULLNESS.

Suppose that a bay of the sea, wide, deep, available for a harbor, with dented shore and high bank, calm harbored—suppose a gulf like that dry as a skull, not a drop of water in it, great-armed like New York harbor, a harbor meant for the wonder and the laughter of the sea, but all dry. Here and there might be pools of brackish water; here and there mounds of sand beaten with the fists of the wind; only a stray spray of grass, tossing idly when the wind comes languorously by; no water, no music, no rocking of the ships, no rowboat sagging in the water; no hulk of a great merchantman that had tramped across the world in his wide wandering with commerce in his laden arms. None of that. Only bleak pools of shifting sands. Suppose that. And then remember you are also to suppose that waiting to get into the harbor's depths, to wander all along the shore's indentations—waiting for that—was the sea. Blue, billowed, universal, glad holder of ships, pathway of commerce, dream of romance, poetry of trouble—there stood the sea, waiting to deluge the dry and shifting sands with the wonder of the blue, brackish water of the momentous ocean. Listen, beloved; oh, listen! What excuse could the indented shore and deep bay offer for being dry when the sea wanted to get in? What excuse? No excuse. And man is that wide, dry shore line. And God is that billowing sea.

Or, suppose that the cup which holds Lake Tahoe were dry as dust, with great deep hollows which the hand of God in one of its laughing moments hollowed out—suppose it were dry as dust. But there stand the mountains crowded with snows, and down the mountain gullies sing the laughing streams, and the inroad of the sky and the adjacency of the mountains and the shelter the pines give to the snowdrifts—all wanted to fill the dried-out cup of Tahoe full of waters. And tell me this: What excuse could Tahoe give for emptiness when the mountains stood ready to pour snowdrifts down to fill it full and the streams ran, eager to pour their crystal waters down and fill it full, and the pines sobbed, saying: "We are waiting to make thee a drinking cup for the gods!" Answer me this: What excuse could Tahoe's cup give for being empty when the mountains and the skies and the pines and the clouds and the snowdrifts and the streams wanted to fill it full? O life! Man is that cup of Tahoe, and God is the mountains and the sky and the clouds and the pines. "Of his fullness have we all received."

I am here to argue about the indemnities due human life. I am not here to argue that human life is bankrupt and that there is not even a cent to be paid on the dollar. I am not here with any design to argue this case, but to allow, in its most drastic severity of type and form, that man is undone; that he is a violin, with all the strings snapped; he is a piano, with the music all gone, as if it had been in a flood; he is an organ, with all the organ stops and keys and pipes broken. And all that I am saying is that, damaged as he is, broken as he is, lost as he is, he need not stay so, because "of his fullness" may we all receive.

FROM BANKRUPTCY TO BILLIONS.

I am bringing sunlight across the water. Hope for the worst man, thank God; hope for the weakest man and woman, thank God; hope for the bankrupt

soul, thank God; hope for the bleeding hand and broken heart, thank God. The worst, you are? No matter. He is bigger than the worst. Isn't that worth learning? "Of his fullness have we all received." O John, if you wouldn't mind, we are so anxious, and our hearts ache so and our hopes are flung as if the clouds whipped them and the waves washed on them. O John, if you wouldn't mind, say it once again. And he says: "Of his fullness have we all received." Right, John, right. Of his fullness *have* we all received.

There was a man prisoner for a debauched crime; a man who was culturist; a man who was apostle of the sunflower, who talked much about it that was very inane and some about it that was not inane. He was in prison, like to die, and was feeding on black bread, and when they gave him white bread he picked the crumbs as birds do. And in that prison he wrote a story. It was the leaking of his heart. The foul blood leaked down on his hand and on the page. And I read the story. And the thing that impressed me was this: that man, with all his filthiness and crime, and with all his vice, still was nothing other than a culturist. Didn't know God, didn't want God; wanted only the sunflower and the sunlight. Is man that bad? Yes, beloved, yes; that bad, that bad. Is man that debased? O, yes, beloved. Are hopes gone out of some people's life like fire out of the ashes? O, yes! O, yes! Are some people black as mythological midnight. O, yes, What is the preacher saying? He is saying that such a life can get all the fullness of God and be empty no more. Heart, why don't you sing out loud?

Didn't you ever see what God could do? Didn't you go out and see God making the moonlights? Why didn't you? Didn't you go out and see God making the daylights? Why didn't you? God said—and His hands were folded. Watch that now. We men and women when we do things put our sleeves up to the shoulders and strenuous muscles strain almost to snapping and the hands are eager. But I call you to notice that the hands of God are folded and when He wants to make daylight last for the million million centuries all He does is to say, "Let there be light," and there is light. Did you go out and see God when He had the healing of souls in His hands? Did you see Jesus when He went out to cure sick souls? I am not talking about the healing the people's bodies, for that is not much of a chore for God to do. When I hear people talking about whether Jesus could open blind eyes and cure lepers they vex me, for that is so little a thing for God to do. This matter of bodily healing is a thing doctors can do, and God isn't going to take the doctors' work out of their hands. These Dowies have sinned against the sense of the world. God doesn't turn doctor. But God can do it. O, yes, it is easy for Him. But that is not the thing I think worth talking about. I am talking about the healing of souls. And He found the thief on the cross, with his empty soul, and the man, beggar that he was, couldn't put his hands against his eyes, but only stretched out on the cross, with the blood oozing from the palms. All he could do was to look with his aching eyeballs and speak with his aching lips: "O, be merciful!" And Christ healed his soul. Think of it. And Mary Magdalene, with your long black tresses down upon His feet and your kisses on the feet of Him who was walking the way of Calvary, oh, Mary Magdalene, listen to Him. And He says, "Your sins, which were plenty, are all forgiven." Did you see God do these things? Did you? Well, He knows how. Listen. "Of his fullness"—O, my empty heart, get Him! "Of his fullness"—O, my empty thought, get Him, get Him. "Of his fullness"—O, heart, you are bankrupt, you are bankrupt, but you can die a billionaire. O, well, you are bankrupt, are a raveling whipped in the wind, but you can die strong and tall as the cross. Hear this. "Of his fullness"—that is the way to get might.

HEAD-FULLNESS.

This is an empty page, did you notice. Not a single character on it. And Edgar Allan Poe came by and saw the empty page and wrote "The Bells," and I hear them ringing yet. And he saw the empty page and wrote on it "Ulalume." And he saw the empty page and scrolled on it a black, unblinking raven that never moved from the door, but stays there yet and haunts the page. And he wrote "Annabel Lee," which is a sob for the woman who comes no more and the arms

that are empty forever. He wrote "The City of the Sea." Did you think it strange that the page which was empty and characterless had immortal poems on it? Not at all. The strange thing would have been if the genius had found the empty page and hadn't filled it. No trouble. No trouble for a genius.

This is a box lid, and we are going to use it for kindling, you and I, and the "farmer painter" came by and took the box lid and scraped it and borrowed the sunlights of autumn as if he had a golden cluster of grapes—as if the grapes had grown in the vineyards of the sun—golden sunflower clusters—and he squeezed the colors out and put the colors on, and there were ears of corn that you could have shelled. Was that strange? No. Think it not strange, when Montgomery did that. It would have been strange if he could have seen the box lid and let it go tenantless. That would have been strange.

Along the east shore of a lake, the waves lunging in, every wave shouting with its teeth shut: "Death! Death! Death!" And a ship was caught and was lunged by the billows on to the sand. How the gales hurled and how the billows broke, and how the ship sagged, and how the women wept,, and how the men prayed, and looked on death, death. And there was a lifeboat man came part way and caught a rag of rope, clung to it, though it ate his hands clean to the bone, empty of flesh; came up, battered, up to the ship's side; came and stood all day long till every passenger was on the shore. Then, at last, when the captain and his crew—brave men all of them—would not go on the shore, he at last went on shore, where people tried to kiss his feet, but he hastened away. What a day that was! Black universe of glorious cruelty. But that man invaded that day with glory of heroic life. Say, tell me, now, is that strange? No. That is not strange! He had it on hand. If you have heroism you can get rid of it when the time comes. The trick is to have it where it will keep. "Of his fullness!" Is that strange? No; that is just worthy; that is all. "Of his fullness have we all received." That is not strange. The only strange thing about it is that we haven't taken it. That is the strange thing. We don't need to be bankrupt any more, nor shipwrecked; no, nor lambasted by the gale. "Of his fullness." Get that.

We are weak. Let us not forget that? Say, man, you are pretty big, aren't you? You think you could just give death a tussle, don't you? But you don't know. He will spit in your face and trample you down. He will breathe on you and you will die. He doesn't need to lift his finger to slay you. Death will trample you under his feet. And you thought you were strong; but you are weak. And so many of us fellows—we big men—are weak in spirit. I would like to get an invasion of spunk into some people. Some women know that they are living a poor, scrawny life, given over to social duties, rather than to God, but they haven't spunk enough to be quit of it. What of it? O, get the fullness of the Almighty God.

I saw a weak woman that hadn't walked for many years—just a poor weak body. Pain sat by her and played with her, just for fun. Pain is such a malignant fellow. Pain had sat by her and played sword's play with her for years, and when she fell asleep he would jab his sword into her heart and say, "Wake up, wake up, I am sitting by you." She is so wasted, just a ghost. She can scarcely walk at all—just a trifle. And she has a son; and din't I tell you how weak his mother was, how wasted with disease, how emaciated, how hacked with the swordplay of pain? But when that boy comes around and takes his mother in his arms, tenderly as if she were a baby, and carries her. I have seen her go upstairs two steps at a jump; no trouble for weakness to get up two stairs then. Our God can take us up the steps two at a bound! We need it. Strength is fullness. Not weak any more.

The empty head! Did you ever see a lad way back somewhere—no odds where—there are plenty of wheres for lads to be. He had no books, had to borrow them. Didn't know Shakespeare had ever been to Avon; didn't know that Chaucer had ever been to France and came home to sip his wine as poet laureate; didn't know that Longfellow sat in the twilight and made music drop from his heart; didn't know that Burke had ever surpassed himself in the world of eloquence, didn't know that Cæsar had ever trampled the Alps down and startled the nations;

didn't know that Napoleon had flayed the world; didn't know anything. And a poor, backwoods boy—no matter now, no time to talk about that—that boy got a book and another book and another book and another book. And now that boy over at New York town or Boston town or Chicago town has written books and the world has wanted to know what he said. Empty? Yes. But he didn't have to stay empty. The fullness, he received the fullness. He didn't need to stay empty. The fullness of God. Give us Thy thought, oh God! lest our brain be like the barn floor, empty from the threshing.

HEART-FULLNESS.

Empty of tenderness? Don't need to stay so. No, thank God! Say, friends, what do you think of the worst of worst calamities? Sometimes I think one thing and another and then another. It is according to how my thinker runs. There are so many things to think; we think this, and another time if we haven't a petrified thinker we think another thing. But I am inclined to think the worst of calamities is the calamity of the untender heart—the voice that has no reminder of the heart, the head that has no connection with the heart. What ailed Lachlan Campbell? A hard heart. Poor Lachlan Campbell! And his daughter went away and was lost. Flora Campbell—do you remember?—it is in Beside the Bonnie Brier Bush you shall hear this music of this twilight sparrow. And old Lachlan Campbell—Lachlan, where's Flora? "Aya, dinna speak to me. Dinna speak to me of her." And you dare not speak to Lachlan Campbell about Flora. She is lost and gone away, and gone away and lost! She has gone away, gone away, lost, lost! People don't get lost until they are gone away; and people don't get gone away until they are lost. Lachlan Campbell, your face is hard as chiseled flint; and Margaret Howe came in and said, "Lachlan Campbell, dinna God be merciful to you and pitiful? He be pitiful to you, Lachlan Campbell; ye noo be pitiful to Flora?" Flora Campbell coming home the nicht! Flora, will the light be lighted and will the door be opened and will the old man see you? Poor Flora Campbell, whispered through the moonlight, watching with her wounded heart, her shamed heart, and when she came around and saw the house by the glen there was aya a lamp lit in the window, thank God! A lamp lit in the window! And she ran and ere she came to the door the door opened; and a voice like the voice of tears running to music, said, "Flora, Flora!" And she was like a soul that had found shelter, and he held her to his heart. And in the book from which the name of Flora Campbell had been scratched—"nae daughter o' this house, nae daughter o' mine"—in that book Lachlan Campbell wrote, "Flora, missed." If you have a barren heart you needn't have. Why not? Because "of his fullness might we all receive!" And He that died of heartache—think of it!—He that died of heartache is able to give us all heartache; and heartache is one of the chiefest mercies that ever invaded a soul.

And He that died of heartache is able to give us tenderness. And He that died of heartache will be able to invade our empty lives with tenderness untold. Lachlan Campbell, who is that about the house? And Lachlan Campbell says, "Dinna ye ken? Flora, Flora!" "Lachlan Campbell, who is getting supper ready?" Aw, dinna ye ken, Flora? "And Lachlan Campbell, who will sit at the table head and pour the tay?" And Lachlan Campbell says, "Flora! Dinna ye ken, my Flora?" Who's been over to Lachlan Campbell's heart? Christ!

Aye, folks, it's tender time. I hear the children singing and I profess to love to hear the song. "It's Half-Past Kissing Time, and Time to Kiss Again!" I don't know who wrote it, but he had the notion right. It's always half-past kissing time, and always time to kiss again! Listen, now! it is Easter. Now it's half-past giving time; time to give again. Half-past tender time; time to be tender again! Half-past loving time; time to love again! O hearts! What ails you, anyhow? "Of his fullness have we all received!"—*Christian Advocate.*

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The CHAMPION brings much helpful information to me; I cannot afford to do without it.—*Rev. W. W. Brown, D.D.*

Notes of Communion Addresses

I—The Lord's Supper—1 Corinthians xi. 25, 26.

I. Divinely Commanded. "This do ye."
II. A Commemorative Event. "In remembrance of Me."
III. A Proclamation to the World of the Glorious Fact. "Ye do show the Lord's death."
IV. A Continued Obligation. "Till He come."

II—"Till He Come"—1 Corinthians xi. 26.

1. "Till He come" is a dispensation of Grace.
2. "Till He come" is the dispensation of the High-priesthood of Jesus.
3. "Till He come" is the dispensation of the Holy Spirit.
4. "Till He come" is a season of earnest Waiting for His Manifestation.
5. "Till He come" is a season of Service.
6. When He comes will be the time of Judgment.
7. When He comes will be the dispensation of His Kingship.

III—The Ascended Lord—Luke xxiv. 50, 51.

I. Ascended—there is enlargement of the blessings that come through Him.
II. Ascended—let our hearts follow Him there.
III. Ascended—*we* shall follow Him there.
IV. Ascended—let us be faithful to Him until we ascend.

In the sacrament (*sacramentum,* oath) we renew our oath of allegiance to Him.

IV—Good Cheer—Matthew xiv. 27.

"Be of good cheer: it is I; be not afraid."

I. In view of our sins.
II. In view of the duties of life.
III. In view of the sorrows of life.
IV. In view of our exit from life.

Ground for this good cheer is laid in what is implied in the elements of the Lord's Supper.

V—Remember Me.

1. Pre-existent.
2. Christmas.
3. In the Life He lived.
4. In the Death He died.
5. In His Resurrection and Ascension.
6. In His present Intercession.
7. In His Coming Again.

VI—Suppers.

1. Sinner's Supper of pleasure. Mk. vi. 21.
2. Gospel Supper. Lk. xiv. 16.
3. Entertaining the Master—Supper of communion. Jno. xii. 2.
4. Supper of love. Lk. xiv. 12.
5. Marriage Supper of the Lamb. Rev. xix. 9.
6. Supper of the Great God. Rev. xix. 17.
7. Supper of remembrance. 1 Cor. xi. 20.

VII—Drawing Nigh to God—James iv. 8.

I. Conditions of Approach.
1. Believe that He is.
2. Believe that He may be approached.
3. Believe that He may be approached by you.
4. A purpose that you will approach Him.

II. Method of Approach.
1. Renouncing sin and self.
2. Carrying a renounced self to Him.
3. Casting yourself on Him.
4. Trust in Him.

III. Results of Approach.
1. Pardon—salvation.
2. Joy.
3. Obedience.

In the Lord's Supper we may approach peculiarly nigh to Him.

VIII—Jesus Found—Song of Solomon iii. 4.

If we have found Him whom our soul loveth—

1. We will abhor ourselves. Lk. v. 8.
2. Our soul will burn with love to Him.
3. We will be satisfied with Him.
4. We will want to do His will.
5. We will want to be with Him: here—in fellowship (the ordinance), hereafter—in the glory.

IX—With Jesus—Acts iv. 13.

"They took knowledge of them that they had been with Jesus."

Intercourse with Jesus produces—

1. Conformity to His image.
2. Tenderness of conscience and circumspection of conduct.
3. Desire to do His will.
4. Humility.
5. Kindness and charity.
6. Boldness in His cause.

In the Lord's Supper we come into specially intimate intercourse with Him.

NOTES FOR LECTURES PREPARATORY TO COMMUNION

I.

Titus ii. 14, "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

I—The Gift of Christ.

1. Voluntary—"gave;" 2. Precious—"Himself;" 3. Vicarious—"for us;" (a) in our stead, (b) for our good.

II—Its Object.

1. Redemption from sin. The *anomia* is here regarded as the power from whose control believers are brought and freed through Christ. Since, therefore, they are released from the service of this hard master (Rom. vi. 11, 18), he can require nothing more of them; and it is therefore but just that they refuse to obey him in order henceforth to live soberly, righteously, and godly (Rom. vi. 16, 22).

2. Inward purification—"unto Himself."

3. Outward holiness—"peculiar," "zealous." Sacrament tests, discriminates.

II.

Gal. ii. 20, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me."

I—What this Crucifixion is.

1. A death to the law; 2. A death to sin, (a) in its guilt, (b) in its power; 3. A death to the world.

II—How it is Effected.

1. The human instrument—faith, submission; 2. The divine instrument—the Holy Spirit.

III—The Life.

1. According to law (precepts) of God; 2. According to the example and spirit of Christ; 3. Motives to life—"loved," "gave Himself for me;" expressed in the sacramental elements.

III.

Rom. v. 9, 10, "Much more then, being justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."

I. State of Enmity.

1. World; 2. Individual.

II. State of Reconciliation.
1. World; 2. Individual.
III Ground of Change—His blood.
IV. Assurance of Salvation—"much more," "by His life."

The foregoing should serve—1. To confirm faith; 2. To confirm hope; 3. To incite to gratitude; 4. To incite to service.

IV.

1 Peter ii. 7, "Unto you, therefore, which believe He is precious."

I. Christ Precious to the Genuine Believer.
1. As Redeemer. "Sold." Bought back.
2. As Advocate and Intercessor.
3. As Friend. Earth friends. "Loveth alway."
4. As Elder Brother. "Ye are my brethren."
5. As our Righteousness. "Filthy rags."
6. As "The end of the Law." "No condemnation."
7. As only Saviour. "None other name."

II. Times when he is Specially Precious.
1. At conversion. "End of strength."
2. In trouble. "In six troubles" (Job. v. 19).
3. In times of affliction and distress.
4. In times of spiritual darkness. "Guide with mine eye."
5. In sickness and death. "Thy rod and thy staff."

III. To whom he is thus Precious.
1. Only to believers.
2. Sin of unbelief. Makes God a liar. Brings condemnation.
3. Folly of unbelief. If infidel is safe, Christian is.
4. Would you find Him precious? Believe. More precious? Intensify belief.
5. Sacrament a help to belief.

The Easter Life

BY ALBERT W. BEAVEN, D.D., ROCHESTER, NEW YORK.

I am the resurrection and the life.—John 11:25.

JESUS made His greatest contribution to the world in the zone of life. He spoke as a specialist on its problems. He knew it because He made it. His teachings about its origin, its purpose, its needs and its continuance have won their way into the confidence of humanity in spite of sneers and agnosticism, because they were based on facts.

In these days of wild theories about life's future purpose and ouija-board pronouncements about life's future, His teachings furnish a refreshing and wholesome contrast. They come like a shaft of sunshine through all breaks in the fog and dust of much modern discussion. Jesus' contribution lay along the lines of both the quantity and the quality of life.

Easter has usually been used to emphasize the former. We have loved to feel, as we focused the searchlight of our thinking on the risen Christ standing by the empty tomb, that it was the dramatic proof that life went on after it seemed to stop; that, instead of three score years and ten, he had thrown back the curtain and shown us that we were to have in addition an infinite number of years filled even more full of joy and glory than any we have known. This is no doubt one of the most precious of his gifts to us.

In addition to His contribution to life's quantity by revealing its happy extension after death, it would be interesting to study how he inspired its extension before death. Wherever His teachings have gone, a new care for life has developed; child life has been protected; disease has been repelled, and old age cared for. "Africa has no old people," said a missionary; they all die before they get old." Paganism cares little for life. "He came to give life and to give it more abundantly."

But Jesus' greatest contribution was not to life's quantity, but to its quality. Easter *does* emphasize *more* life after death, but also *better* life *before* death. The "risen life," or "resurrected life," is a quality which Jesus stood ready to impart even before He had died or been raised from the dead. His great words, "I am the resurrection and the life," were spoken long before His bodily conquest over the tomb. We think of the experience of the risen life, with its power and glory as coming after death. Mary hinted this when she said, "I know my brother shall be raised again in the last day." But Jesus was unwilling to confine the idea to an experience which could be demonstrated by a body after death, but proclaimed it a quality which was then incarnated in His life. "I *am* the resurrection." The power they had expected to manifest itself by and by in some glorious hereafter was there ready to answer with its ability the demands of their daily life. This takes immortality out of the future and brings it into the present. The "resurrection life" is not something we are to get after death: it is something we can have now. Thus Easter gets a tremendous practical bearing. The Easter idea, as it were, becomes flesh and dwells among us.

It may mean a new standard. We are prone to put off the time when we will do His will perfectly till we reach those elysian fields of the next world. It may be that Paul's practical and logical admonition is much more to the point: "If ye, therefore, be risen with Christ, seek those things which are above, and put away the things that are upon the earth. Set your affection on things above, not on things on the earth. For ye died and your life is hid with Christ in God. When Christ who is our life shall be manifested, then shall ye also with Him be manifested in glory." It will mean a new realization of power. Immortality begins now.

We don't need to yield to sin; we have the whole power of a God who could raise Christ, from the dead. It is at our disposal—have we used it?

"The power of an endless life" can be harnessed for daily needs. The tide that sways with the movements of infinity will operate to lift our little boat.

After all, it is this quality of life which is the marvel of Christ's power, not its quantity. He raised two men from physical death and gave them more years in quantity, but we have heard little of them afterward. But he has imparted this Easter quality of His resurrection to millions since that time, and history has been changed by them.

Easter—the time when we think of the risen Lord. Let it also be the time of a new spiritual baptism into the risen life.—*The Baptist.*

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DRUG TRADES FLOOD CHINA

All the civilized powers contributed to rid China of the blight of opium, which had sapped the energy and the strength of her 400,000,000 people for centuries. That was a big achievement. But while the great war has been in progress and the vigilance of the western powers has been relaxed, advantage has been taken thereof to flood the country with morphine and with cocaine.

These drugs are being manufactured by the ton in Korea, in Formosa, in the Philippines, and in certain districts of Japan, especially around Osaka, in defiance of the prohibition of her government, and are being disseminated all over China.

Missionaries of all denominations, foreign merchants, consular officials, mine managers, etc., are all alive to the phenomenally rapid growth of the evil. The Chinese government is in such a condition of confusion and chaoes that it is hopeless to rely upon it to do anything efficacious to arrest the evil, no matter how much it may deplore it.—*Washington Post.*

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Let the weakest, let the humblest remember, that in his daily course he can, of he will, shed around him almost a heaven. Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness—these cost very little, but they are priceless in their value.—*F. W. Robertson.*

Sidelights

Words of Hope and Promise

Upon the tomb's dark walls bereavement reads: "I am the resurrection, and the life; he that believeth on me, though he were dead, yet shall he live." "Marvel not at this; for the hour is coming in which all that are in their graves shall hear his voice, and come forth." "Now is Christ risen from the dead and become the first-fruits of them that slept." How beautiful these words make graves appear! Mother, father, could all the floral charms of nature add such glory to the little mound? Mourning children, could garlands of lilies and roses so beautify the resting place of sainted mother as these heavenly words of hope and promise? Today why should we seek the living among the dead? Our vanished loved ones are not in the dust of our cemeteries. They walk with God in white. As shone the angel faces and the angel robes, so shine their faces and their white-robed forms in light. We walk alone for a while. There are empty places in home and church; there are empty chairs and empty arms; but there is light still burning where they were! a light in the mourning mother's arms; a strange, sweet light in the home; something like a glory in the very air, as though angels had swept past on gleaming wings, and left a train of white from earth to heaven. O seek ye the living among the living! Lift up your sad faces toward the light, toward the smiles which are falling from heaven, and let this Eastertime be full of faith and hope and praise. "Why seek ye the living among the dead?" Jesus and His own are "alive for evermore."—*Bishop Frank B. Bristol, D.D.*

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A Message of Certainty

The message of Easter is the certainty of the resurrection. The hope of immortality has burned brightly in noble souls in all the ages. Twilight intuitions of a future life have tempered the darkness for many a century. The anxious "If a man die shall he live again?" has brought the comfortless answer of a philosophic perhaps. The word steadied itself against the analogies of nature and tried to be strong. It looked into its constitution and tried to argue immortality for the hopes that were crushed here, for the powers that came not to maturity, for the work that was left incomplete, for the recompense of the victim of injustice and oppression; but the argument was uncertain and the demonstration out of sight, and philosophy won no victory.

A new light came at last. The question was settled in a way unexpected by the world. The priceless thing the world found through the early seekers at Joseph's empty tomb was not costly spices nor cast-off garments. It was immortality. That is the blessed discovery of Christianity. Life and immortality are brought to light in the gospel. The gate of death is unbarred, and the key hangs at the girdle of the Conqueror of the grave, the Hero of Easter morning.

The Christian's horizon is not bound by a single historical fact unsupported by other evidence. His faith in immortality depends upon an experience, not an argument. He is certain of immortality who feels it within himself. Christ in you the hope of glory is the promise which transcends all argument and gives the joy of Easter personal prophetic and perpetual scope.—*Charles L. Goodell, D.D.*

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A Sidelight of Immortality

A corporal of the Old Guard sits in the village inn with a group of gossips about him. "It was twenty years ago," he says, "when we charged up the hill against the British troops. There I received this saber wound upon my cheek." But the horse he rode in the fierce charge, long turned out to pasture, does not dwell upon the memory of Waterloo. So much is a man better than a horse.

Who can link the past with the present can also link the future with it. To remember is to hope. Thus the backward look becomes a proof of immortality.

If it be true, as scientists say, that the chemical factors of our physical constitution are completely changed in a cycle of seven years, how could the old corporal recall the events of three cycles past were it not that the tenant is superior to the house?

So Paul says: "We know that if our earthly house of this tabernacle be dis-

solved, we have a house not made with hands, eternal in the heavens." Death is but a line of shadow falling across our path: we go living right on.

But immortality, like all other facts in the province of the unseen and eternal, must be apprehended by faith. The tendency of our time is to rule out the supernatural; to deny miracles, merely because we cannot understand them. God is thus politely bowed out of doors. In fact, however, the logical conclusion from the visible facts of life and history is not agnosticism, but faith.

The case of the blind beggar in the ninth of John is paralleled by that of Nicodemus, who, bewildered by the statement of Jesus as to regeneration, cried: "How can these things be?" The answer was, "The wind bloweth where it listeth and thou heareth the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit."—*David James Burrell, D.D., in Presbyterian.*

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Two Impressions

A brilliant young Japanese student at an American university was led to read the life of Jesus as related in the first four books of the New Testament—to read the complete story and to read it with care. He had been born a Buddhist and had known of Christianity only in a vague and indefinite way. He had read some of the classic chapters of the New Testament, such as Paul's sublime Hymn of Love and portions, at least, of the Sermon on the Mount. But he had never read the Four Gospels through with studious attention. He rose from the careful reading of the story with an entirely new conception of Christianity. Ere long he sought an opportunity to confess his faith by baptism and by uniting with the Church. Some time afterward he was asked what most impressed him at his first careful reading of the Gospels. He replied: "I was most impressed with the courage of Jesus." It is significant that the character of the Son of Man so impressed itself upon a bright mind, representative of a race characterized from time immortal by lofty courage. It was evidently not the physical courage of Jesus which impressed the young Japanese student, though the Master had enough of that. It was the courage of the spirit, "the love of the morally beautiful more than life."

A distinguished American artist, after he was more than 60 years old, having accepted a commission to produce a sculpture of one of our greatest bishops —whose manhood was greater than his bishopric—set himself for the first time in his life the task of reading consecutively all the chapters of the New Testament. He did so with the purpose to acquire the viewpoint of the Christian minister. He desired to know what was the inspiration of this great life. When he finished the reading he said to a friend, "I have never before had such a clear view of Christ. That Man can have all of me there is." This is how the character of Jesus impressed an artist, a representative artistic mind. It is clear from the experience of these two men, one a representative of the Eastern world, the other of the Western, that the character of Jesus speaks for itself when men give it a chance.

We have eighteen hundred years of Christian history—eighteen centuries of indubitable activity of the Spirit of Christ among the nations and in the hearts of men. The survival of the Christian Church is a presumptive proof of the Resurrection. The fellowship we have with Jesus Christ, the comradship, intimate and soothing, compensatory and satisfying, is irrefutable evidence to each of us that He is alive Who once was dead, and lo, He liveth forevermore! What is life to us? An adventure for Him. What is death to us? A tunnel, dark indeed, but short and guarded, through which we pass to light so bright it looks like darkness to our earthly eyes. —*Charles Carroll Albertson, D.D.*

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The Feet of the Church

A missionary in the Zambesi Valley, South Africa, says: "A friend told me one day, 'You (missionaries) are the feet of the Church, and wherever you go the Church goes with you.' 'Oh,' I said, 'that is beautiful.! The feet of the Church; that is the lowest part of the body, that treads in the mud and the dust. And if the feet of the Messengers of Peace are so very beautiful in the sight of God and of the angels, what must be the body? and if the body is so beautiful and so glorious, what must be the head?"

Prayer Meeting Service

BY A. WILLIAM LEWIS, B.A., B.D.

March is the Easter month, prophetic of Nature's resurrection. Some say there is no deathpoint; but Jesus said: "Let the dead bury their dead." Paul said: "The mind of the flesh is death; but the mind of the spirit is life and peace." Only in Jesus Christ have we life.

NOT WINE BUT THE SPIRIT

MATTHEW 16:21-28.

All business has its profit and loss. Human life has its profit and loss. If a man should gain millions and forfeit his character, forfeit his life spiritual, it would be a dead loss. The greatest gain comes through spending all, giving our life's best efforts for others' good, for Christ. Jesus puts a supreme value upon the life of the body, yet He affirms, "Whosoever shall lose his life for My sake shall find it."

Modern life is unrest and ferment. There are fifty four auto accidents every hour in U. S. A. There are half a million cars wrecked in a year. The loss of life is appalling. The moral and spiritual wreckage is infinitely greater. Many make haste to get rich, and die spiritually. What they gain is only theirs in trust, and for a short time. The loss is eternal. "what shall it profit?"

Who are the life-savers? Not anarchists nor bolshevists, nor sinn feiners. James Bryce says, "The white man goes everywhere as a destroying force. Creeds gone and moral foundations of custom removed! Nothing to live upon but the gospel of Christ." Parks Cadman, "No sane man will oppose the church." Governor Coolidge, "The community without religion goes to pieces." Silvester Horne, "The Church lacks not spirituality but nerve." To make our life worth while we must make the kingdom of Christ our chief concern. Anyone can do deeds immortal. Following Christ, animated by His Spirit, we find *life*.

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THE RESURRECTION VICTORY

EPHESIANS 5:15-21.

We experience two kinds of excitement, inflammability and enthusiasm The external is superficial and volatile working upon susceptibility; but the internal is deep, inherent, and an energizing force. Choose!

Some cannot distinguish, as it was on the day of Pentecost. Acts 2:15. Spiritual things are spiritually discerned. Jesus was true to the saying, "The zeal of Thine house hath eaten me up;" and the Pharisees called Him Beelzebub. It is human to degrade the holy to the profane. Hallowe'en was the holy vigil of All Saints' Day; but it was made an occasion for the ludicrous, the foolish, the criminal. "Wakes" became a debauch. Sunday is made by some a day of sport; April First a day of fools, especially of those who try to fool others.

Evil excitement leads to excess and death. Whiskey makes men drunk, alas not always dead drunk; and misery is brought upon their innocent families, and the jails are filled, and the hospitals and the cemeteries. But the activity of the Spirit leads to safety and sanity and sanitation. We must guard against the excitement of the world, not so much by negative reform, as by positive and active zeal in what is good. "Overcome evil with good," the lower by the higher, the senses by the spirit, sensation by inspiration.

Humanity need stimulus. Alcohol deadens body, mind and soul. Vice corrupts the heart and conscience. The body may need a tonic in the spring, and a blood builder or a nerve food. The soul often needs both a stimulant and a food. The Spirit of Christ brings into our life a new vitality. There is no relapse; but the zeal grows by what it does. Worship with Bible, prayer, and song, pours oil upon the flames. "While I muse the fire burns." "Did not our hearts burn within us by the way?" "Be careful how you walk." Worship must be wedded to work, and service, "Subjecting ourselves one to another." In five months Bohemian Protestantism won two hundred thousand members, filled with the Spirit, in 1920.

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I expect to remain a reader of your splendid magazine as long as I can find funds to renew my subscription—*Rev. W. F. Fisher.*

THE SPIRITUAL MAN

ROMANS 8:1-17.

What is religion? What is it to be a Christian? Is it worship or work? Paul gives us the answer in this chapter. It is to have the mind of Christ, the spiritual mind. If any man have not the spirit of Christ, he is none of His."

Some have been mystics and some socialists. Temper, training, experience, and conditions have much to do with this extreme practice. The true, normal man is spiritual, neither mystic nor socialist, but both. Jesus was as spiritual in His work as in His worship, the Model Man.

"They that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit." "The mind of the flesh is enmity against God." "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you." The only way to become spiritual and Christlike is to open our heart to Christ. Then a new life dawns. The Democrat and the Republican can see things only from their own standpoint; but Jesus could see the good in anyone. In Him we rise above prejudice and passion and selfishness.

Jesus emphasized worship as necessary for us, to be spiritual. He told the woman of Samaria that neither the place nor the forms mattered. We must worship "in spirit and in truth." The Puritans and the Pilgrims found that forms and cathedrals were not enough. Plymouth Rock with the Spirit was better than Westminster Abbey, without the Spirit. He emphasized work and service. Alms-giving must be done in the Spirit. All duty must be done as the will of God The motive and the spirit are more than the act. Jacob saw a vision, and realized the ladder. Earl Shaftsbury went about doing good; and forty thousand marched through the streets of London at his funeral. Young Tao went to Peking to minister to the needy after the Boxer outrages, gloried in this work, and was led to see that it was the mission to which Christ called him. He was baptized May 7, 1916. Some have a wishbone where their backbone ought to be. We should incarnate our prayers in thoughts, plans and work. At last the body will be spiritualized.

LIFE FORFEITED

I CORINTHIANS 15:50-58.

We all believe that the soul lives after the death of the body; but there is doubt about the soul's ultimate and eternal body. Some think the soul cannot live apart from a body, and that it will sleep until the resurrection of the earthly body. Others ask what will be the connection between the earthly body and the resurrection body? Though we may still be in doubt, one thing is certain, *"Victory through our Lord Jesus Christ."*

Paul likens the resurrection body to the plant that grows up from the "bare grain." The resurrection body will be very different and yet the same body. The particles of the body are completely changed every seven years, yet we have the same body. It has been suggested that eternal atoms, or rather, eternal electrons are now combined in an unstable combination, making material atoms, forming our mortal body, but these same electrons will be combined in stable union to form our immortal, and incorruptible body. In any case we shall have a spiritual body, really ours, as much ours as the present body of flesh. It will be a glorious victory through Christ. So death loses its sting, loses its victory. What seems to be defeat for us is eternal success. "Our citizenship is in heaven, whence also we wait for a Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory."

The victory begins now, in the flesh. The spirit through faith in Christ has the victory over the flesh. The mind of the spirit dominates the whole body. The body passes "Under the yoke" and becomes subject to the spirit. We are cheered by the accepted fact that, as we now bear the image of the earthy, so we shall hereafter bear the image of the heavenly. The body is made to serve man's higher interests, our present victory. "Wherefore be ye steadfast, unmovable, always abounding in the work of the Lord."

*

Without the love of books, the richest man is poor; but endowed with this treasure of treasures, the poorest man is rich. He has wealth which no power can diminish, riches which are always increasing, possessions which the more he scatters, the more they accumulate.

A Month's Mid-Week Evening Meeting Lessons

Lesson, Matt. 5:1-16. *Topic,* Joy by the Way. *Text, "Happy are ye if ye do them."* John 13:17. *Parallel Texts,* Ps. 1:1, Jer. 17:7-8, Prov. 16:19, Isa. 57:15, Ps. 126:5, John 16:20, 2 Cor. 1:3-5, Ps. 37:11, Isa. 58:10, 11, Prov. 14:21.

Lesson, Rom. 12:27. *Topic,* Our Helper. *Text, "We will come unto him,"* John 14:23. *Parallel Texts,* John 17:23, Isa. 43:2, Rom. 12:10, Prov. 8:17, 1 John 1:3, Gal. 2:20, 2 Pet. 1:4, John 14:20, Col. 1:27.

Lesson, Prov. 2:1-11. *Topic,* Twelve Things Which Paul and David Knew, Rom. 7:18, 1 Cor. 4:4, 13:12, Ps. 135:5, 119:75, Phil. 4.12, Ps. 140:12, 56:9, Phil. 1:19, Ps. 41:11, 20, 6, 2 Tim. 1:12. (1) Can we? Matt. 13:11, 11:25, Ps. 25:14. (2) How? Prov. 3:5, Matt. 7:7, Jas. 1:5, 1 John 6:14, 15, John 7:17, 1 Cor. 2:10-13.
21.

Lesson, Isa. 55. *Topic,* Daily Help. *Text, "Come unto me and I will give you rest."* *Parallel Texts,* Prov. 3:13, 17, John 15:10, 11, Num. 6:24-26, Heb. 4:3, Isa. 28:12, Jer. 6:16, Rom. 5:12, 2 Thess. 1:6, 7.

OUR SERIAL — When Elijah became Mayor of New York

By JAY BENSON HAMILTON, DD.

Chapter 15—The Trust for the People.

TWENTY of the leaders of the New York bar had finished a banquet at a noted hotel. Carte blanche had secured such a dinner as could not be excelled for quality and variety of food, and skill and taste in preparation and service. Throughout the evening a concert of entrancing music had been given by a Magic Music Box. A bewildering display of flowers had transformed the beautiful private parlor into a bower of beauty which seemed borrowed from fairyland. The air was laden with a perfume which was strangely exhilerating. Although no wines had been served, they had not been missed. The host and hostess were Elijah and Miriam. "The Queen," as the guests called her, by her music before the dinner, and both, by brilliant conversation during the banquet, had proved themselves inimitable entertainers. The guests, by toasts and eloquent speeches, returned grateful thanks without stint.

The mystery of the invitation remained yet unsolved. Each had found by his menu card, an envelope containing a check for one thousand dollars as a retainer from "The Trust for the People." When the table had been cleared all turned to the host as if soliciting an explanation of the gracious and princely courtesy of the hour.

Elijah with a smile, began:

"You are but overgrown boys after all. Not satisfied with what has gone before, you still demand the why and wherefore. Eminent and distinguished men, as you have proven yourselves by your achievements, you are consumed with as ardent curiosity as the typical woman is said to be. As lawyers, possibly, your first anxiety is to know whether or not the little piece of paper each found at his place is worth its face value. That you can prove tomorrow. Your next anxiety, I am sure, is what service is it intended to purchase.

"I am president of 'The Trust for the People.' Its name describes its purpose. The fortunes of my wife and myself, two of the largest in America, or the world, are the nucleus of the capital. We have associated with us over one hundred men and women of large means, until the amount of money at our disposal for any human enterprise, is practically unlimited.

"We consider ourselves trustees of this vast sum for the people under God. We have determined to use it for the common good. You are solicited to give us your counsel and legal service in devising the wisest and most practical method of utilizing our money as an investment for the public welfare.

"Philanthropists, in every age of the world, have made contributions of money, generous beyond measure. They have established and endowed every imaginable form of public beneficence. Most of them have made post-mortem donations and have worked out their charitable purposes through others by the gift of the money they could no longer use for themselves.

" 'The Trust for the People' has determined to use its funds while the owners can watch and direct their expenditure. It will be confined to no single method or purpose. Its investments and activities will be multiform and various. Its chief object, if such it may fairly be called, is to manage public utilities for the public welfare. Municipal ownership is a popular term used to describe the use of public franchises for the benefit of the people. We go beyond that. Without waiting for the Utopian period when the people will be all-wise, all-powerful, and all-good, and may, therefore, be trusted to serve themselves without restraint, we will prepare the way today. We will direct transportation by surface, subway and elevated roads; we will light the streets and buildings; we will deliver messages by telegraph and telephone; in fact, we will serve the community in all ways which are dependent upon the use of public franchises as it is served by the supply of water and the carrying of the mail.

"We are seriously handicapped by present conditions. Corporations have been permitted to secure control of nearly all public franchises. By watering the stock, the original investment has been increased to fabulous sums, which are really nominal. To earn dividends upon this fictitious capital compels the adoption of such plans as will insure great earnings at the expense of the people. We solicit your legal aid in drafting such legislation and securing its adoption and execution as will restore to the people the property which has been wrongfully taken from them. The principle, in a few words, is 'No public franchise for private benefit.'

"Such legislation must have as its first provision the right and power to cancel all leases of public franchises to private individuals or corporations and make impossible any further grants of like character. It will be easy to ascertain just what the amount of the real investment is, after excluding all watered or fraudulent stock. By the payment of that amount to the holders of the present rights, the people will legally and righteously come into possession of their own again. To secure the immense sum of money needed by the state or city for this purpose may seem to be difficult if not impossible.

"You are solicited to devise such legislation as will create a corporation or trust which may advance the needed money and take over the legal rights as trustees for the people. They must be guaranteed interest upon their investment, but all profits above interest shall be applied for the redemption of the stock, so that within a definite period all these franchises will be owned by the people. Men are found who can create corporations in private interests with a charter for a thousand years and have no difficulty in securing all needed moneys even to hundreds of millions. The 'Trust for the People' is prepared to advance one thousand million dollars in cash and upon such terms as will enable the public to repay them in a hundred or a thousand years.

"If it seems Utopian to suggest this, I reply: Why is it not possible for private philanthrophy to devote itself to this form of serving the public good as well as by creating, maintaining, and endowing great institutions of education and charity?"

This brief statement of the purposes and principles of "The Trust for the People" was followed by a long and brilliant discussion. Without a single exception, the guests accepted the retainer and pledged themselves to aid in every way possible, the accomplishment of what all conceded to be only ordinary justice. Committees were appointed to whom different phases of the problem were submitted for consideration. This gathering was but the first of many similar ones, at which little by little, plans were suggested and adopted and put into wise and careful execution until all believed that every obstacle had been removed.

A similar gathering of the members of the legislature of both houses in small companies was held, until every one had been the guest of Elijah and Miriam.

It was ascertained that when ordinary political lines were disregarded or obliterated, and the problem was made a simple issue for the people or against the people, the majority for, was so overwhelming as to insure the instant success of the scheme.

When the time was deemed fully ripe, another banquet was given to ten men who were the recognized heads of the great corporations which owned the public franchises. After the dinner, accompanied by the weird music of the Magic Music Box, had been concluded, the serious purpose of the occasion was announced by the host. He was very brief and was heard in silence. Despite the utmost precautions to insure secrecy during all the preliminary work, sufficient rumors had been put in circulation to put on their guard those who had most at stake. They looked upon the stories as only newspaper gossip and hardly worthy of notice or comment. They heard the brief statement of principles and purposes with an indifference that was almost contemptuous. When Elijah described with careful detail the legislation already assured, the approval of the principle by the courts, and the capital in hand, all indifference vanished. Question and exclamation followed each other in quick succession. The debate was long and at times fierce and bitter. At last the chief spokesman of the trusts burst out in denunciation of the whole scheme as barefaced robbery cloaked but not concealed with hypocritical piety.

Elijah was deeply stirred and sternly replied:

"It is not robbery to compel a thief to disgorge and give back to the real owner the goods he has obtained by crime. Not a man here will have the hardihood to defend, upon the ground of right, continuance in possession of privileges and profits obtained by fraud and dishonesty. Not a public franchise, which is the basis of all this vast wealth which you claim, was paid for. By trickery and deceit, by bribery and corruption, the guardians of the people have been induced to divert vast resources of wealth from the people to their oppressors. The stock which represented the initial legitimate investment has been increased many-fold by merging and issuing new stock, until the one honest dollar is now represented by ten, nine of which are fraudulent.

"There is one phase of this problem which you are determined to ignore. God has established principles and proclaimed statutes and has threatened penalties for their violation. It may seem absurd to demand that His authority shall be recognized in matters of business. He has declared:

" 'Woe unto them that decree unrighteous decrees and that write grievousness which they have prescribed.

'To turn aside the needy from judgment and to take away the right from the poor of the people, that widows may be their prey, and that they may rob the fatherless.

'And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?

'What mean ye that ye beat my people to pieces and grind the faces of the poor?

'Wherefore hear the word of the Lord, ye scornful men that rule this people;

'Judgment will I lay to the line and righteousness to the plummet; and the hail shall sweep away the refuge of lies and the waters shall overflow the hiding place.

'And your covenant with hell shall be disannulled and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

'From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night; and it shall be vexation only to understand the report.' "

Towering to his superb height, Elijah menaced the startled trust leaders with a threatening gesture as he continued:

"Gentlemen, if the time has come for hard blows instead of soft words, 'The Trust for the People' is able to strike a harder blow than all of you combined.

It will be a battle of dollars and the longest purse will have the heaviest artillery. We will parallel your transportation lines; we will duplicate every enterprise you control; we will cut down prices to cost, and less, until we beggar you. We will set going every agency that can be hired, bought, or created, to hamper, harass, and crush you. Your ruin is so certain that it will be easy to forecast the hour when your stock will not even be quoted upon the Exchanges."

The words were uttered with a ringing emphasis and such dramatic intensity that the stolid-faced listeners paled to the lips, and for the first time felt a chill of fear and alarm. A silence so profound that the deep breathing of the excited company could be heard. No one dared or cared to reply. Elijah with an impetuous movement seemed to cast aside the passion that enthralled him. His face lightened up with a radiant smile. His clenched fist with which he had been emphasizing his remarks was opened and his hand extended wide offered friendship, as changing his tone he spoke with a sweetness that was irresistible.

"Brothers, instead of war we offer and urge peace. You are great, powerful, magnificent men as your achievement of the impossible in your careers clearly shows. We plead with you to accept the priceless privilege of adding to your present fame and wealth, the glory of an eternal renown. You have such an opportunity as was never within the reach of the most princely of men. Conflict is useless and you are not accustomed to waste time, effort or money, in useless effort. You do not need to be told that if 'The Trust for the People' declares war it can invoke the aid of courts and legislature and by legislation and litigation it can not only involve you in a vast expenditure but can insure your certain defeat and ruin. Public agitation, if wisely directed, and powerfully supported, and backed by unlimited money, can crystallize public opposition and win from you every vestige of public sympathy. All political parties will hasten to win public favor by arraying themselves against the tyrannical trusts. Public franchises are dependent for their successful operation upon the coöperation of city and state. If both are arrayed against you, antagonistic ordinances and statutes can be passed to cripple you in every enterprise. The essential privileges can be restricted or revoked, profits will disappear, expenses will mount up until financial ruin cannot be averted.

"What an opportunity is offered by peace in place of war. To yield and aid by hearty coöperation will give you favor with all men. You can at the same time retain the total of your fortunes and use them with such beneficence as to create memorials more lasting than granite monuments or tablets of bronze in the Hall of Fame. You will win eternal fame as the world's greatest philanthropists."

This appeal uttered with such winning eloquence broke down the hardest and most defiant will and conquered the most stubborn and rebellious mind. No pledge was asked nor given. By general consent further discussion was postponed to an indefinite future and an hour was spent in enjoying a concert by Miriam and the Magic Music Box. At the conclusion of the entertainment one of the guests, at the suggestion of the others, in an address of great warmth and sincere heartiness thanked their host and hostess for the delightful evening and hoped that they might be guests again at no distant day.

Miriam smilingly suggested that she hoped the next banquet would celebrate the consummation of the brilliant plans for the public good which she had heard so earnestly and eloquently discussed.

Petitions containing hundreds of thousands of names poured upon the Legislature from every section of the state. It was a race between the leaders of the principal political parties as to which should be the first to introduce measures to prepare the way for the legislation solicited by "The Trust for the People." The statute so deliberately and carefully drawn was adopted by a vote, which was almost unanimous. The governor signed it and the victory for the people was won.

The heads of the great trusts cordially accepted Miriam's invitation to a banquet to celebrate the inauguration of the new era. It was a joyful Thanksgiving feast. Whatever disappointment was felt was so happily concealed that not a single discordant note marred the harmony of the evening. The banquet con-

cluded, by unanimous request, with a concert by Miriam and the Music Box. The last selection was a jolly and captivating campaign song that had a great part in winning the mayoralty election in Manhattan. All the guests joined in the chorus and clasped hands as they sang and went out humming or whistling the air at the end.

The city press, a few days after the banquet, published a brief prospectus of the plans of "The Trust for the People." This was accompanied by editorial articles giving full details of the methods that had been adopted to give back to the people the vast franchises of inestimable value which had been bought or stolen by selfish greed. All united in stating that the greatest merger in human history had at last been legally completed. "The Trust for the People," in accordance with the provisions of its charter, had become the sole owner of all public franchises. All transportation lines, elevated, surface and subway railroads and ferries; gas and electric companies, telephone and telegraph companies had been merged and were to be conducted by boards of the corporation. The old companies controlling the rights and privileges had disposed of their entire holdings to the trust at fifty cents on the dollar.

The stock, which was offered to the people in a limited number of shares to each purchaser, was guaranteed to produce four per cent. interest. The surplus dividends were to be applied toward the redemption of the stock in the name of the city. It was shown that in a comparatively brief period the municipality would become the owner of all the franchises which could then be operated for the public benefit. Fares over all lines were reduced to three cents within the city limits; fares on all ferries were made one cent. The price for gas, electricity, telephone and telegraph privileges were reduced in the same proportion so as to bring them within the reach of all the people. Additional transportation lines, both elevated and subway, were to be built, so that the problem of rapid transit for the people would be given a practical solution.

Many difficulties were encountered. Obstacles that at first seemed insurmountable appeared again and again. "The Trust for the People" met every difficulty and removed every obstacle. It was universally believed to have no purpose but to serve the convenience, comfort, and necessity of the people. It was managed so faithfully and sagaciously by its various governing boards that the evil was banished and the good enabled to win. Even then no millennium dawned. Men were still men. Greed, avarice, and corruption sought, by ingenious methods, and an infinite number of ways, to retard or defeat the beneficent plans for the general welfare. All antagonism was fearlessly met and overcome by the self-sacrificing devotion to public righteousness of the philanthropists who were content to contribute eternal vigilance and infinite effort to serve and bless others. Among the leaders in this work were the former heads of the trusts, who once were dreaded and denounced as enemies, but were now honored, rewarded and loved as earnest and faithful friends of the people.

* * *

What agency for doing good in an inexpensive way will compare with the printed page? It is related of Rev. Dr. Goodell, of the American Board, that when, in 1832, he was passing through Nicodemia, having no time to stop, he left with a stranger a copy of "The Dairyman's Daughter," in the Armenian-Turkish language. Seventeen years afterward, he visited Nicodemia and found a church of more than forty members, and a Protestant community of more than two hundred persons. That tract, with God's blessing, did the work. Good seed—"some sixty and some an hundred."—*Dr. Stockbridge, in Christian Workers' Magazine.*

* * *

The last and greatest wonder of that Gospel is, that the great Model does not leave us to copy Him at a distance, but actually enters our souls and remodels us. Faith is only the closing of the soul with Christ, by which this living Redeemer with His self-sacrificing spirit, becomes ours.—*Onward.*

The Library Table

CONTENDING FOR THE FAITH: ESSAYS IN CONSTRUCTIVE CRITICISM AND POSITIVE APOLOGETCS. By Leander S. Keyser, D.D., Professor of Systematic Theology in Hamma Divinity School, Springfield, Ohio. New York: George H. Doran Company. Price, $3.00.

AS is explained by the author, this book is largely a collection of articles that had been written and most of them published prior to their appearance here. Their special purpose is to defend our Christian faith against attacks made upon it by parties outside, or more especially, we may say, by parties inside—that is, by persons themselves claiming to be Christians. Some of these attacks have been made against the divine inspiration of our Christian Scriptures; others against the revealed nature of the Old Testament religion; still others against the character of Jehovah as being only a tribal or national god instead of a Deity of universal nature. Some of the chapters have to do with subjects pertaining only to the Old Testament, after which come subjects found in the New. The incarnation of our Saviour is one of these New Testament topics; so also is Christ's witness to the truth or inspiration of the Old Testament, or more particularly of the Pentateuch.

The last but one of the subjects considered by our author is, in our judgment, the most important of all, particularly in its bearing upon the maintenance of our Christian religion as a faith of supernatural character. The special subject to which we allude is headed by the author, "Does Nature Make Progress?" or as he explains, this article is really a criticism upon evolution. Of course, Dr. Keyser does not believe in the doctrine of evolution. To him that hypothesis does not explain either the origin of our world or the changes made in it. He believes, just as the Bible teaches, that in the first place "God created the heavens and the earth." And then, to account for the great changes taking place during the geological ages, all of which changes seem to be in the way of advance, our author broaches the idea that these advance changes were not caused by the law of evolution, but were due, rather, to special divine acts of creation. And furthermore, since the history of man upon the planet began, Dr. Keyser holds, most strenuously, that in and of itself, or without the help of man, nature has made no progress. All the orders of life, so he teaches, and all the constitutent elements of nature, remain the same today as they were when, as is taught in the Bible, God, having finished His creative work, "rested on the seventh day." In our author's way of thinking, therefore, evolution had nothing to do either with bringing our world into existence, or of making it what it is now. He has really no use at all for the popular hypothesis which so many scholars in these days exploit for explaining almost everything that occurs, or ever has occurred, in the natural world.

There are then, we may say, two things against which Dr. Keyser contends all the way through this book. One of them is the doctrine of evolution; the other is the equally destructive doctrine of the radical higher criticism of the Bible. Take these two things out of the way, and all these articles which he has written would have little reason for their existence.

So much, then, for the book. And now a word or two for Dr. Keyser. He is really one of the foremost orthodox scholars of the day, and he has already wrought valiantly in upholding Christian truth. He has, we may say, great powers for argument or logical reasoning; but what gives to all of his writings no little charm and makes them acceptable to intelligent readers is his remarkable ability for stating his thoughts clearly, forcibly and in the use of the most attractive language. There are no dead paragraphs or even sentences in Dr. Keyser's writings. We expect, therefore, that this last of his published books will find a wide and very appreciative circle of readers.—*D. H.*

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Wish the CHAMPION could go into every Christian home. Every preacher ought to have it.—*Rev. E. Hopkins.*

Editorial

"Revisiting the Earth"

MANY a man has wished at some time that he might come back and visit the earth after the lapse of a number of years. Many a man has expressed that wish to his friends. It remained for a Salem man, Rev. James L. Hill, D.D., to devise a method of doing something of the sort in reality. While thinking of the subject, it occurred to him that he had not revisited his boyhood home for at least a generation, and he resolved to utilize eight weeks of the summer in a pilgrimage to the scenes of his boyhood and youth. The resulting experiences and meditations furnished the materials for a book with the above title, published by the Gorham Press of Boston.

One peculiarity of Dr. Hill's writing is worthy of note,—he cannot be dull. He could not if he tried. No matter how prosaic the matter may be—even such a thing as the first barber to locate in town—he always manages to dress it up in so interesting a fashion that you feel that you know all about it. Indeed, you can almost remember your first hair-cut by that identical barber. The thing becomes so real that you become a part of it yourself.

The book is extremely suggestive as well as interesting, because of the various things that can be read between the lines. Without meaning to do so or even seeming to do so, Dr. Hill has preached a powerful sermon on the shortcomings of the present day,—the lack of a proper sense of responsibility, the sentimentality, the carelessness of parents, the lack of respect for their elders on the part of children, the habit of coaxing young people to do things instead of using the "thou shalt" and the "thou shalt not" (he does not criticise any of these things but simply relates old-time conditions by way of contrast), and the constant present-day inclination to follow the lines of least resistance rather than attempt to overcome difficulties.

One gets the feeling that in those days men realized that you cannot eat your cake and keep it too. Nowadays people seem to think that you can do that. The notion turns up in the most unexpected places. Women insist that they shall be treated like men and then become extremely indignant if any mere man presumes to believe that they mean it and so takes them at their word. They insist upon the old chivalrous attitude toward them plus an impossible something that they call treating them like men, not realizing that the two things in reality are utterly incompatible and therefore psychologically impossible.

Now, it is an altogether desirable thing to be rid of the old-time sentimentality, even if it was the taproot of much of the chivalrous attitude on the part of men toward women. The women never understood that; but it was the reason why they disliked the attitude in some men and doted on it in others. They find it impossible to enjoy the loss of the attitude, although the respect of equality and fellowship necessarily destroys it. That respect is presumably what they mean by treating them like men. They wish to be regarded as sensible beings and treated as such. That wish is altogether admirable; but as soon as the desired condition materializes the old-time chivalry dies a natural death. It is simply impossible for the average masculine mind—there are exceptions—to harbor both attitudes at the same time, and if the women are bound to be different the men will be also. In fact, to a mere man there is nothing funnier than the attitude of a woman who berates her old-time pedestal and then makes haste to climb it the moment she is jostled in the market place. A readjustment must be had, and it is to be hoped that it will be a wise and satisfactory one.

One of the surprising things brought out by Dr. Hill is the extent to which the women of that earlier day sang at their work and the extent to which the men whistled. Life was simple and it was hard. Hours were long. Recreation was rare. And yet the people were happy in achievement. They had little; but they made the most of it and gloried in their work. Nowadays men decry their work and glory in their wages. It is another case of trying to eat their cake

and keep it too. The plan simply will not work. It has already produced fearful distress all over the world, and the end is not yet.

Not very long ago I rode into town with a working man. He turned to me and said: "Do you know what is the greatest curse in the world?" Greatly surprised by the question, I asked what it was. "Prosperity,—it makes men selfish and mean and unscrupulous." I am still wondering at that testimony; for he had always impressed me as a man who had a profound respect for material gain. Experience with war wages had changed him a good bit, and his whole attitude of mind had become different. He had been studying men.

Whatever else may be true, it is true that the simple days, the pioneer days, the days of neighborly kindness and understanding, are the happy days for men of every sort, while the days of haste and rush, of selfishness and greed, of disregard of the rights of others, of "get while the getting is good," of "where do I come in," of cost plus, and of "devil take the hindmost," are days of unrest and dissatisfaction and threatened desolation.

Many philosophers are beginning to say that we are on the road back to the dark ages. Some parts of the world undoubtedly are; but the workers of these United States are two well informed and have too clear an insight into the way things work to be fooled all the time. They may be fooled a part of the time, and they may rush off after some craze or other; but in the long run they think things through and come back to sanity.

The lesson of it all is simple. The world has forsaken God and gone off after other gods of its own choosing,—gods of gold, mostly, and gods of power and preferment. The Bible has become old-fashioned to such people, and they wish to be up-to-date. They have discarded Christ along with the Old Testament and its teachings, although they laud Christ whenever they find something that He said which seems to agree with their beliefs. They forget that He had no use whatever for selfishness in any one. He denounced it roundly, even if the fact is not always patent because of His way of putting things.

We need to get back to the Bible, and scientitsts are seeing that clearly. One of them has published a book with "Back to the Bible" as its title. What he has to say is most interesting, and in a later article I hope to tell some of his conclusion. Meanwhile, it is a joy to have had the privilege of reading Dr. Hill's racy book on the old associations and the solid citizens and the sterling worth of the mothers and the influences of the old-time lyceum and the sacredness of the old barn of a church which became a temple in my own life and the thousand and one things that his pilgrimage brought to mind. May his shadow never grow less! He is one of the forces for righteousness of our own day and generation, and the world needs such sadly.—*H. W. M.*

Our Easter Number

IN making up this issue we found it necessary to add four pages to include what seemed essential. Several timely contributions, already in type, must hold over for April. We consider this an especially good number to bring to the attention of your friends. And always remember that the offer to send the CHAMPION three months for 25c is a standing offer. Do your friends a service by calling their attention to this offer—or send it to them three months.

We received many inquiries for literature published by the Bible League of North America. This literature was in storage since the sickness of Dr. Hamilton. All that is available is now at this office and we print a complete list of what we have on page 2 of this issue. Look this list over carefully and send us your order at once. What we have on hand is offered at greatly reduced prices to close out.

We also call your attention to the page next to the last Editorial page offering very desirable books—nearly every one new—at about half price. This department will be a permanent feature but is for use of our Subscribers *only*. It will be maintained at a loss to the publisher, but for the benefit of our Subscribers.

Man's Dietetics and God's

MAN, notwithstanding his marvelous achievements in chemical qualitative analysis, has never devised, and it is doubtless safe to say that he never will devise, a monodiet constituting a perfectly balanced ration for the completely healthful sustentation of the human body. Yet God has done it. This was the Manna, "the bread from heaven," which he provided for the Israelites and which they ate through the many years of their wilderness wanderings from Egypt to Canaan. What a tremendous triumph of dietetic knowledge and skill!

But in the process of time the Israelites came to "loathe this light bread," and they clamoured for the food which they had back in Egypt. The articles of diet which they lusted for, and the articles which should be theirs when they should come into Canaan, may well engage our discriminating attention.

Egypt, as is well known, is a type of the world, and the provision afforded there is typical of the sustenance the world has to give.

Canaan, notwithstanding the use of hymnology has made of it, can hardly be considered a type of heaven, because enemies, conflicts, and ills many were there; but it does typify the realm of grace in which, though there are the conflicts of Christian experience, the believer's soul-needs are met, yea, he is "blest with all spiritual blessings in heavenly places in Christ," and with Him is even "raised up together and made to sit together in heavenly places in Christ Jesus."

The articles named in the Egyptian bill of fare are six, which numeral, in Scripture, is the number of man; and what man provides is incomplete, unsatisfying. They are fish, cucumbers, melons, leeks, onions, and garlic (Numb. xi. 5), the malodorousness of which almost makes us hold our noses as we name them. But the articles on the Canaan menu are seven, the divine number, which is used for completeness, satisfaction, perfection. They are wheat (the most perfect dietetic cereal known), barley, grapes, figs, pomegranates, olive oil, and honey (Deut. viii. 8), and as we name them their delectable odor seems to suffuse the air with sweet-smelling savor. What a difference!

Nor should we omit the water supply. In Egypt the water supply was drawn from artificial reservoirs or other sources in the low-lying, contaminating levels of the Nile valley, but Canaan was a "good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills" (Deut. viii. 7).

The unsatisfactoriness of man's supply and the satisfactoriness of God's supply are well illustrated in the case of Abraham and Hagar.

Abraham sent Hagar and her child away into the wilds with "a bottle of water" (Gen. xxi. 14) which was soon exhausted, and the little Ishmael was about to die of thirst. God led her to "a well of water" (xxi. 19)—which in the desert must have been a fountain—and the boy's life was saved. Man provides portable but ill potable and quickly-exhausted water-skins; God provides a perennial fountain, "a well of water springing up into everlasting life."

Man spends money for that which is not bread and labors for that which satisfieth not, but God provides for him water and wine and milk without money and without price, so that he may "eat that which is good and let his soul delight itself in fatness" (Ia. 55:1, 2). Said Jeremiah: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart" (xv. 16).

Says Principal Forsythe: "It is not the preacher's prime duty to find happy texts for the exposition of modern thought." We have heard ministers who got their texts, or pretexts, from the Bible and their sermons from everywhere under heaven they could. "Preach the Word."

Judging from sermon-topics advertised, and judging from the spiritual leanness and emaciation in the pew, it must be confessed that altogether too many pulpits are providing an Egyptian rather than a Canaan diet. We heard a pew

occupant say: "I am getting so lean I can almost hear my spiritual bones rattle in my corpus."

Man's dietetics and God's—which? Says the old familiar hymn—

"Bread of heaven
Feed me till I want no more;"

or as some hymn-tinker has not inaptly changed it—

"Feed me now and evermore."

—*W. H. B.*

Heretical Ignorance in High Places

REV. F. M. SHELDON, secretary of the Congregational Education Society and also of the Congregational Sunday School and Publishing Society, has been publishing in the *Congregationalist and Advance* a series of articles on the Bible which illustrate the extent to which the leaders in that denomination are deteriorating in mental calibre as well as in doctrinal orthodoxy. In closing the series, in a brief article in which he answers objections, he mentions the following instances of "straight and certain contradictions in the Bible which he can and will prove to be such, and state to be such on his honor as a gentleman." On comparing 2 Samuel 24 with 1 Chronicles 21, which he says are clearly accounts of the same incidents, he states that there is a flat irreconcilable contradiction between the statements regarding David's purchase of the Jebusite threshing floor on which the temple was built. The contradictions are two fold. 2 Samuel says it was "Araunah" of whom the purchase was made and Chronicles says that it was "Ornan." In this Mr. Sheldon illustrates not only his rashness of judgment but his ignorance of Hebrew. The words have the same Hebrew consonants and are slight variations of the same name. The second contradiction which he calls irreconcilable is that in 2 Samuel David is said to have bought the threshing floor and oxen for fifteen shekels of silver, where in Chronicles it is said that he paid 600 shekels. But on comparing the statements it is by no means certain that they both cover the same material. In 2 Samuel it is said that "David bought the threshing floor and the oxen for fifty shekels of silver." In 1 Chronicles it is said "David gave Ornan for the place six hundred shekels of gold by weight." It is by no means certain that *place* here is limited to the *threshing floor;* but, as indicated by the immensely larger price was the whole place which afterwards became the temple site. There is no ground here for assertion of positive contradiction, as any well trained logician would clearly see. The secretary is as deficient in logic as he is in Hebrew.

Another typical case of irreconcilable contradiction the secretary says is found in the account of the death of Judas in Matthew 27:3-10 and Acts 1:15-20. Matthew simply says of Judas that after he had thrown down the pieces of silver "Judas went out and hanged himself." In Acts it is said that "falling headlong he burst asunder in the midst and all his bowels gushed out." But there is no ground for contradiction in these reports except on the baseless theory that when any one refers to an event he must tell everything connected with it. Putting these statements together we have not a contradiction but the completion of the story. Matthew does not deny that Judas, after hanging himself, fell and burst asunder. Peter does not assert that Judas did not hang himself previous to his fall. Any one who visits the place here described can but be impressed with the rocky precipices which overhang the valley, some of which are fifty feet in perpendicular height and fringed with small trees on the margin. It is a most natural supposition that Judas hung himself on the limb of some of these trees, which subsequently broke and precipitated him upon the scraggly rocks beneath. This supposition harmonizes the accounts completely. Any one who sees an irreconcilable contradiction in the two accounts is an utterly unworthy guide to follow. That such a man is the secretary of the Congregational Education Society and of the Congregational Sunday School and Publishing Society augurs ill for the future of Congregationalism.

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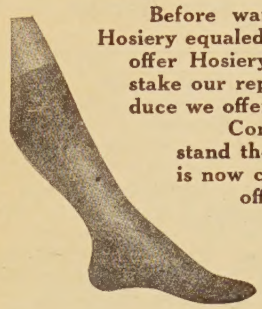

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